THE CHURCHMAN.

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POETRY.

For the Churchman.

ST. CECILIA.

I.

A ballad for the Ballad's bride,
Or haply for its twin;
And Music flutter at my side,
When I her praise begin!
The rapt one of the lifted eye,
And soul that heaves the breast,
Of curls that wave angelic'ly,
And lips that speak the rest!

II.

The nations follow to the fray
Her trumpet-call behind;
Her organ bows the Church to pray
Like reeds before the wind;
Her viol—when my soul was dark
That witched me ill, I trow,
Shall play before the Holy Ark,
The dance of David now.

III.

I love no more the idle notes
That fill the blazing room,
Where Folly's dizzened figure floats
All vapor and perfume;
But one poor crowder, in the way,
Where half his song was lost,
Could stir my very soul to-day,
And stopp'd me, as with frost.

IV.

Oh, was some spirit in the sound,
That breathed upon my ear,
Or flew the whispering memories round
Which only I could hear!
What were ye, thronging thoughts that came
Upon the wavy air,
And made my beating heart so tame
Before a beggar there?

V.

'Twas Music—with her winged train
Of all past notes in one;
The very strains revived again,
I thought forever done:
'Twas wonderful!—but earthly all,
Its spell has died away:
In vain my spirit would recall
What it has felt to-day.

VI.

So ye, that in the flesh will dwell,
'Tis thus ye cheat the ear,
But Music's high and holy spell,
Is what ye never hear!
But they that hear in soul, will sing
What pleasures ye might know,
If but your spirits ye could bring,
To walk no more below.

VII.

I've wrestled with an angel oft,
Where voice and organ rung,
And half my soul was borne aloft,
By him to whom I clung:
And where the holy aisles along
Te Deum's echoes die,
I've fainted, like the patriarch strong
That halted on his thigh.

VIII.

Those strains I never can forget!
The cells that trembled then
In my deep spirit's temple—yet
Are echoing Amen.
I feel my very bosom move,
As moved the marble floor,
And vibrate with the thrills I love,
As with the organ's roar.

IX.

I never read the Church's prayers,
Though in my closet lone,
But I can hear the solemn airs
They wore in ages flown:
St. Ambrose chanting in Milan,
And Laud in chapels dim,
Sing harmonies, as spirits can,
To voice and living hymn.

X.

There's music then, more musical
Than Music's self may be;
And this the art, so beautiful,
That I would teach to thee!
Her name I'll tell anon: her birth
Was where the angels grow,
And he that hears her voice on earth,
Must walk no more below.

XI.

The organ and the harp are hers,
But, in my soul I fear,
Not many are her worshippers,
That harp and organ hear;
For harp and organ, age on age,
In vain may ring and blow,
If only Music fills your rage,
And ye can walk below.

XII.

Cecilia, is the Christian name
To new-born Music given,
Since pensive to the Font she came,
And learnt the lays of Heaven:
But St. Cecilia in the sky,
They only, ever, know,
Who dare to raise their thoughts so high,
And walk no more below.

XIII.

And Music with her Christian name
Is half unchristened still,
But St. Cecilia is the same,
Profane her as you will.
The tutelar of Music here,
She sits enthroned above,
But seeth many an ill, I fear,
In her poor child of love.

XIV.

Yet haunteth she the Church of God,
As Echo haunts the woods;
Nor ever is her voice abroad:
She loveth solitudes:
Alike in dulciano chords,
Or diapason's roll,
The words she sings are spirit-words,
The thoughts she moves are—soul.

XV.

For Holy Church is spirit all,
From base to topmost stone;
Her holy rites are mystical,
Unspeakable—unknown.
For mystic birth, and life within,
Upon her children shed,
In mystery is purged from sin,
And filled with mystic bread.

XVI.

'Tis water, and the crumb alone,
That earthly eyes can see;
But oh what life my soul hath known
Beneath that mystery!
And so her songs are sense and sound
To every idle ear,
While floats a mystic thrill around
That only some can hear.

XVII.

That thrill, when ye shall long to hear,
And walk no more below,
A spirit will unseal your ear
Which only such can know:
And St. Cecilia ever thence,
And Music never more,
Shall sing to your baptized sense,
As oft as you adore.

XVIII.

Her notes, you never will forget!
They are the notes of heaven;
And where Jehovah's throne is set
Their fullest joy is given.
And oh, till thou art safely there,
Hope not in full to know,
How rapturous their anthems are
Who walk no more below!

XIX.

This is the art divine, that here
The earthly would essay;
But St. Cecilia's heavenly sphere
Is hid from such as they.
Not all orchestral strains that blend
With voice, and thrilling sound,
Have bright Cecilia for their friend,
Where not the soul is found!

XX.

Christ bring us where they sing, for aye,
How worthy is the Lamb,
And gladden an unending day
With an unending Psalm!
There may my feeble harp at last
Her inspiration know,
Who wafts us, on her organ blast,
To walk no more below.

K. C. H.

For the Churchman.

ORDINATION.

"I have made thee a watchman unto the house of Israel." Ezekiel iii. 17.

High upon Zion's holy walls,
Thy place and portion hence will be,
It is Jehovah's voice that calls
To gird thee with His panoply.

Sleep not upon thine honored post,
Wear thou an eagle's piercing eye,
Blow loud the trumpet mid the host,
To warn them that the foe is nigh.

Unfurl the blood-stained banner free
To float above thee, far and wide,
And let thy watchword ever be,
In good or ill, "Christ crucified."

Watch, for thou know'st not of the time
Thy Lord will come in mighty power;
Whether at day's unsullied prime,
At early dawn, or midnight hour.

Go forth undaunted, ever bear
A fearless heart when danger springs;
For O remember, thou dost wear
The armor of the King of Kings.

Fight the good fight, thy steady aim
Shall bid the vengeful foe despair;
Go forth in thy Redeemer's name,
And be thy weapons, *faith and prayer*.

Go forth, fulfil the work begun,
Forsaking earth, and earth's renown,
Then rise from death, thy duty done,
To wear the victor's deathless crown.

M. N. M.

TO THE MEMORY OF THE INDIANS.

As the traveller passes along the main street of Farmington, he may observe from the road, near the centre of the village, a monumental block of red sand-stone in the burying-ground which was laid out a few years since on the bank of the river. This monument has been praiseworthily erected, within a few months, at the public expense, to the memory of the Indians. The spot where it stands is one of sad historical interest, which the objects there meeting the eye tend to excite. The wanderer over the ground about the monument strikes now and then with his foot *fragments of human bones*, whose being there, the following inscription on one side of the monument explains:

IN MEMORY OF THE INDIAN RACE, ESPECIALLY OF THE TUNXIS TRIBE, THE ANCIENT TENANTS OF THESE GROUNDS.

The many human skeletons here discovered confirm the tradition that this spot was formerly an Indian burying-place. Tradition further declares it to be the ground on which a sanguinary battle was fought between the Tunxis and Stockbridge tribes. Some of their scattered remains have been re-interred beneath this, stone.

By order of the School Society of Farmington this monument was erected in 1840—just two centuries after the first English settlement.

The reverse side of the monument bears the following lines, which were furnished by C. W. Everest, of Hartford:

Chieftains of a vanished race,
In your ancient burial place,
By your fathers' ashes blest,
Now in piece securely rest.

Since on life you looked your last,
Changes o'er your land have passed;
Strangers came with iron sway,
And your tribes have passed away.

But your fate shall cherished be
In the stranger's memory;
Virtue long her watch shall keep,
Where the red man's ashes sleep.

He that falls into sin, is a man; he that grieves at it, is a saint; he that boasteth of it is a devil.—*Fuller.*

COMMUNICATIONS.

For the Churchman.

CHRIST AND THE CHURCH.

No. IV.

This heavenly union between Christ and his Church is again shadowed forth to us, under the beautiful similitude of a *Shepherd* and *his sheep.* Christ has ever, from the beginning, been that good Shepherd, leading and guarding his flock from all dangers, keeping far from them the prowling wolf, who is ever watchful of his opportunity for breaking into the fold to kill and devour. Yet not without blood were the sheep protected from his wiles. Our kind and gentle Shepherd laid down his own life; the sword was called to awaken against that great Shepherd of the sheep, our Lord Jesus Christ, who was smitten that he might rise again, to lead forth his people like a flock, "seeking them out of all the places where they have been scattered in the cloudy and dark day," knowing and calling them all by name, and being known of them; then leading them beside the still waters and making them to lie down in green pastures. May none who have been gathered unto this heavenly fold go astray, or if straying, may they return into it again, "that when the Chief Shepherd shall appear, they all may receive a crown of glory that fadeth not away."

Again; this union between Christ and the believer, is represented unto us under the figure of *the vine and its branches*. Christ calls himself the *true vine*, his Father the husbandman, and *Christians the branches*: as the branches cannot bear fruit unless they abide in the vine, so neither can Christians unless they continue in the true spirit and doctrines of Christ. As the branches need pruning that they may bear more fruit, so is heavenly chastisement and discipline necessary to the Christian, that he may grow in all the graces of the Spirit; and as the fruitless branch is cut off from the vine to be burned, so the unprofitable Christian may expect a like fate. God's ancient people, the Jews, are said to be a vine brought out of Egypt, to be planted and rooted in Canaan, the promised land. No pains and labor were spared to cultivate and make it fruitful; yet, notwithstanding all this, the vine continued barren, and for its unprofitableness, the boar out of the woods is permitted to lay it waste, and the wild beasts of the field to devour it. So when the Church becomes lukewarm, forgetting her first love, God allows *infidelity* and worldliness to trample upon her, rooting her out of her place. See, for instance, the once flourishing churches of Asia punished thus for their ingratitude and degeneracy.

Under the image also of an *olive tree* with its branches, is this union of Christ with the Church signified,—the Jewish being the olive tree, and the Gentile Church the wild olive grafts. Because of unbelief, the apostle tells us, some of the branches were broken off, and the Gentiles graffed in, and so partaking of the root and fatness of the tree. The caution and inference drawn from thence in the following verse, is sufficient to fill the breast of every Christian with fear and trembling, renewing him to increased zeal and activity! "For if God spare not the natural branches, take heed lest he also spare not thee."

Christ is also said to be the *Heir* of all things, and *Christians, heirs* together with him. For, says the Apostle to the Hebrews, "God hath in these last days spoken unto us by his Son, whom he hath made heir of all things." And of Christians he says, "The Spirit beareth witness with our spirit that we are the children of God, and if children then heirs, heirs of God and joint heirs with Christ! Amazing conception! overwhelming love! Oh Christian, raised to such a height of dignity and honor, debase not thy noble origin, forfeit not thy rich inheritance! elevate, elevate thy desires and affections to the right hand of power and majesty, where sits enthroned thy God and Saviour, who hath, in a most mysterious union, made himself one with thee in nature and suffering, and ere long will make thee one with him in glory and power!

This divine union is at another time presented to us under the figure of a *body*, the head of which is Christ; the different members *believers*, which constitute the Church. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one spirit we are all baptized into one body." The head is Christ; the eyes appointed to see for the rest of the body are the prophets and teachers, anciently called *seers*; the hands that minister are the charitable and merciful, who delight in supplying the wants of their fellow members; the feet are the inferior attendants, whose duty it is to know their place and be subservient in their proper callings; each hath his proper gift and his proper station; and as there is no respect of persons with God, no man should pay any undue respect unto himself, but all should unite with humility and piety in fulfilling the great purpose of God, who hath joined them together in one communion. As there is no division in the natural body, but all the limbs and members have care for one another, and one life animates them all; so it should be in the Church, where there is one body and one spirit. In this form hath the apostle argued against the divisions and jealousies then prevailing in the Church of Corinth; and if his argument was considered as it merits, and in that spirit of fervent zeal and love with which it was written, there would be no such thing as schism in the Church, or faction in the State.*

"We are members of his flesh and of his bones; for this cause shall a man leave his father and his mother, and be joined unto his wife, and they two shall be one flesh; this is a great mystery, but I speak concerning *Christ and his Church.*" Here again this mystical union is prefigured by *marriage*, which should alone be sufficient *so* to hallow that sacred ordinance, as to make it most truly what our beautiful service terms it, *Holy Matrimony*. Throughout the whole of the sacred writings this type is the one most used and dwelt upon, when reference is made to this divine union subsisting between Christ and his Church. It was signified and foreshown by the first sacred union of Adam and Eve in Paradise. "As the husband is the head of the wife, even so is Christ the head of the Church, and he is the Saviour of the body." And in the 45th Psalm of David, we have a magnificent description given of this great and heavenly *bridegroom, Christ*; of the beauty and majesty of his person and graces, and of his great love and affection for his bride, (the Church.) He is represented as a mighty warrior, girding on his sword and arraying himself in all his glittering armor, to fight his own battles and those of his beloved spouse; and, with his single arm, as coming forth victorious from the contest. Then we hear the exhortation given to the king's daughter to hearken and consider, to forget her own people and her father's house; so shall the king greatly desire her beauty, for HE is her Lord whom she must worship.* This is the word of loving counsel to the Church to forget, for Christ her Saviour's sake, all earthly loves, should they in the least compete with his; then is she assured of the richest returns of her Lord's gracious acceptance and favor; and what is all earthly love when compared to this? that so often changing and evanescent, *this* abiding firm and unalterable for ever; and which none but the beloved bride, the Lamb's wife, is able to know or comprehend.

Let us all, then, as followers of the bridegroom, be in patient waiting and expectation of his coming, when he shall return from the wedding, having our lights burning, and we ourselves ready to enter into the marriage supper of the Lamb. Oh! who can tell the mutual joy and rejoicing which will be felt at that time, when the heavenly bridegroom rejoiceth over his bride, whom then he meets for the first time to reward her double for all her tribulation and trials, which, for His sake, she has undergone in the day of her espousals; then will her many sufferings seem light for the great love she bears towards him, and to whom she is then united in the bonds of an everlasting union. Surely then shall be "heard the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready." Well, may the Spirit and the bride say Come; and let him that heareth say Come. Even so, hasten thy coming, blessed Jesus, to thy waiting, expecting people!

E*.

For the Churchman.

No. I.

"The Bible ought to be more plain," a strange objection, truly. But just such an one as a Bible-publishing, but not a Bible-reading age would make. Men would rather hear preaching than read the Bible. "But *do* you object to preaching?" By no means, for it is "by the foolishness of preaching" that it pleases God to save those who believe. It is against the notion which people have that their religion consists in hearing preaching. But it is easier to hear preaching, and to hear Scripture explained, than to "compare spiritual things with spiritual." So it is easier to hear than to practise. No doubt it would be more acceptable to mankind in general if they could obtain spiritual truth without labor. But God has made toil the means by which we are to obtain all our blessings, spiritual as well as temporal. "Search the Scriptures." "Prove all things."

"But if God meant all men to believe the Bible, why give it in such a form that many go wrong?" The same objection lies against every thing in life. Why did He not give us food and drink in such a way and of such kinds that man could not make a bad use of them? Or all our blessings, why were we placed in such circumstances that we may, if we choose, make them our curse? In other words, why were we placed in a state of probation?—for it amounts to this. Now, if people, instead of asking such trifling questions, and talking so much at random, would take the Book of God and use it with half the diligence, attention, and earnestness with which they toil for the perishable riches of this world, they would soon find how idle their objections are. Now the truth is, the more valuable the gifts of God are, the more difficult He makes their attainment. Difficulties in Scripture are, therefore, no objection to its truth.

No. II.

To deprive Christian people of the Scriptures, or to teach them, either directly or indirectly, to neglect them, is to muzzle them—to put them into the power of the clergy—to blot out their reason—to place their salvation in the hands and power of others—to lead them the first step toward error. Such has been the error of Rome, by taking them from the people. Are not we meeting her on the other extreme, by leading men to disregard and despise them? Are we not preparing people to receive any thing for truth; while "teaching for doctrine the commandments of men?"

No. III.

Without a liturgy, it is impossible for a Church long to retain the faith. They may do so for a time, while circumstances are favorable, and before the poison of licentiousness begins to work; but, sooner or later, the result will be, a departure from Christian doctrine. "What! do you pretend to say that the Bible will not keep a Church from error?" Yes! so long as each person in it is incapable of determining his faith independently; which the great majority, from prejudice, ignorance, carelessness, indolence, and want of ability, cannot do. Men have generally too much indolence and indifference to *truth*, to trouble themselves in searching after it. But a man must search diligently and arduously if he expects to make out the system of faith from Scripture. It is a fact before our eyes that men, taking themselves for judges, find each a different faith. Now this is a plain proof of what I have said. Truth is one, and if our blessed Saviour and St. Paul are worthy of belief, the faith is one. If, therefore, men arrive at different and opposite conclusions in their independent researches after truth, it is evident they are in the wrong, and should suspect the principle on which they stand. They should give up that "right-asserting attitude of soul," as it is aptly termed. Our Saviour (John xvii.) never intended that each man should have a separate doctrine; and hence, if men, receiving the same Scripture, hold different doctrines, they must either all be wrong, or else one must be right; and how are they to determine? All claim to be right. It is plain that we must go to antiquity, antiquity as found in the Liturgy of the *Catholic* Church. Just where Cranmer, Ridley, and Latimer, and others of their time, went for *our* Liturgy. Now, can men do without a Liturgy? Ask the Romanist, whose Liturgy is in an unknown tongue, and consequently "not understanded of the people." 1 Cor. xiv. 11, 16. Ask the unfortunate Christians of Geneva. Ask the congregationalists of New England, a part of whom have settled gradually away into Unitarians, and the Unitarians, part of whom, in the judgment of orthodox Unitarians, are Pantheists. If you would know the stability of the Church without a liturgy, ask the Presbyterian, (general assembly, at a recent meeting in the city of brotherly love,) the Associate Presbyterians, the Cumberland Presbyterians; ask the Calvinistic Baptists, Free-Will Baptists, Free-Communion Baptists, the Seventh-Day Baptists, the Six-Principle Baptists, the Emancipator Baptists, the Campbellite Baptists; ask the Methodists, (Episcopal,) Whitfieldians, Ranters, the Bible Christians, Protestant Methodists, Tent Methodists, Independent Methodists, Killiamists, Associate Methodists; ask the Swedenborgians, the Irvingites, the *Christ*ians, the Quakers, the Shakers, whether there be any stability without a Liturgy. These are facts, however painful to the Christian to know that they are so. Nor do we mention them with any feelings of exultation, but with humiliation. We mention them in answer to the jeers not seldom thrown out against forms of prayer, as if the *great* object of a Liturgy were to furnish a convenient method of prayer and praise for idle and indifferent Christians, too indolent and heartless to pray without a form.

No. IV.

Question: What is the advantage of a Liturgy?

Answer: It gives Scripture directly and indirectly; it is a witness unchangeable and incorruptible; it speaks the "same thing," and man must cease to preach error or get out of the hearing of a Liturgy. An errorist cannot look it in the face. It leaves both clergy and laity at liberty to attend to the practical concerns of religion and the soul, and frees them from the harassing disputes and contentions of "men of corrupt minds," "reprobate concerning the faith." It furnishes the Christian with a torch, by which to search out "all mysteries and all knowledge." It lights his way through the maze of that wonderful, precious, but little understood book, the Bible. It puts doctrines not into the head, but the heart. It fastens them there by the "line upon line," "here a little and there a little." It continually brings to the mind, the great and fundamental truths, which man is so disposed to forget. Take, for example, the doctrine of a future judgment. We find it incorporated into every part of the Liturgy. It concludes the first psalm in the morning service, and also the evening. We profess it, as a distinct article of faith, in the noble "Te Deum," and in the Creed. In the Litany, after invoking deliverance by all the life and actions of our Redeemer, by His mysterious sufferings and agony, "His resurrection and ascension," &c., we supplicate still further His powerful aid in "the *day of judgment*." The doctrine comprises the chief subject of the collect for the First Sunday in Advent. It is also found in that for the Third Sunday, and in the "burial of the dead" it is clothed in such impressive and heart-rending petitions, that none but a heart harder than the nether millstone can fail of being affected by it.

The same might be shown in reference to the mediation and intercession of our Saviour, who is recognized at the end of each collect, as the only medium of our blessings: thus excluding all thought of our own merits and deservings. Now shall it be said that this is a matter of slight importance, as those subjects are frequently preached upon? We reply, that, supposing it be so, the advantage will still be on the side of a liturgy, because this ensures that the people shall hear the doctrines declared, as often as it is used; whereas preaching cannot always embrace the whole system of doctrine, not even those doctrines which are considered of chief importance; and besides, the discussion of doctrine in the pulpit is very apt to take a polemic turn, and involves reasoning and arguments which, from the weakness of human reason, often fail to persuade, and are often productive, too, of a cavilling spirit in turn, which prevents the truth from having its legitimate practical effect. Now the Liturgy takes those very doctrines for granted, and combining them in the form of solemn petitions, urges them powerfully home upon the heart.

But the fact of these doctrines being often preached, is presumed. It will not generally be found to be the case when a Liturgy is not used. And hence appears a double advantage of the Liturgy. It gives occasion to the various events presented to view through the year, to treat of the particular doctrines noticed, and thus ensures "sound doctrine," without which there cannot long be right practice; or, if necessary, it renders the minister free to urge practical duties home upon his people, by its having, in various ways, during the previous service, presented to them in the Creed and other parts, the great fundamentals of the faith.

No. V.

One can hardly be surprised at the conclusion of the Baptist in regard to infant baptism. If I took his ground and claimed to myself the right to interpret the Scriptures independently of all past ages, of the early Church, I should certainly reject it. Why? Because when an individual steps alone, he steps doubtingly, and is fearful of making a false step. Consequently, if he is a modest man, and withal conscientious, he will not move until he feels sure; and to feel sure, he must have plain proof and plain language. Now as I do not read any positive COMMAND to baptize children, I should, under his circumstances, be indisposed to regard *scattered intimations* of what might be "agreeable with the institution of Christ." And reading that baptism is a real-spiritual union with Christ, (Gal. iii. 26, 27,) conferring upon man pardon of sin, (Acts ii. 38,) and the gift of the Holy Spirit, (1 Cor. xii. 13; Col. ii. 11, 12, 13; Titus iii. 5,) I should naturally be led to reject infants, not because they are not capable of being spiritually united to Christ, and of receiving the pardon of original sin and the gift of the Holy Ghost, but because they cannot exercise "repentance and faith," the great requisites to the reception of baptism by adults.

No. VI.

The right of private judgment as it is generally understood, i. e., the right of every man to determine his own faith independently of others, is based on pride. He will not submit to be governed by other men, although every presumption exists that he is in the wrong. He cannot bear to be dictated to. His language is, "My faith is a matter between me and my God, and He will not be unreasonable: He knows my heart." All very true, but has nothing to do with the point in hand. What if it be strictly a matter between him and his God? Will that excuse him from using, as in other matters, the agency of others in settling his faith? What if God is not unreasonable? Will that avail him in a matter of error, perhaps fatal error, where it would have been perfectly reasonable for him to use all the means in his power to arrive at the truth? And will it be unreasonable that God should punish him for not acting thus in accordance with reason? and what if God knows his heart? May not God judge his heart to be unsubdued, when it refuses to yield to any *intimations* of *His will*; when it *boldly* and as a matter of *right* demands that that will must be *broadly* and *unequivocally* laid down before it will submit? But it is only in particular doctrines that tally with his sect, that such a man demands plain language. In others, he no more uses private judgment than the most ignorant Romanist. He pins his faith on his immediate teacher, who, within his sphere, acts out the pope to admiration, and demands implicit obedience to his mandates. With this fact in view, therefore, we are justified in saying that, in the peculiar doctrines of a sect, a follower of it has no private judgment, and any pretence to it is vain, being opposed by abundant facts.

CAM.

From the New York American.

Revised and Enlarged for the Churchman.

CHRISTIAN BURIAL.

There is a very general predilection among men of almost every denomination of Christians among us, in favor of interments in grave yards connected with churches; and the impression almost universally prevails, that this arrangement has been generally countenanced and approved by the Church as a body. To some who read this article, even a doubt on the subject will be quite new, and yet, strange as it may appear, it is quite certain that the sanctions of the Church, instead of *favoring* such interments, have, for the most part, been diametrically *opposed* to them.

Before the era of Christianity, the custom of the world, in every country where inhumation was practised at all, was to place the cemeteries beyond the bounds of the towns and villages for whose use they were intended. Among the Greeks, who buried their dead more generally than any other ancient people, this rule was inviolable. The Romans incorporated it among the Laws of the Twelve Tables, and generally placed their cemeteries along the public highways leading to the city. It was sedulously observed by the Jews also, and hence, we are told that the saints who came out of their graves at the crucifixion of our Saviour, *went into* the Holy City, and appeared unto many.

A system so evidently founded upon a wise and beneficent regard for the health and comfort of the living, could not fail of being approved and adopted in the discipline of the Christian Church, as soon as that Church becomes a distinct, recognized body; and accordingly we find from the writings of the ancient fathers,—from the decrees of Synods and Councils of almost every age,—in papal bulls, and in the Encyclical Letters of the metropolitan clergy—an unvarying series of testimony that such was the fact. Pope Julius caused public cemeteries to be constructed, in addition to those previously existing, without the walls. The names of more than forty such are preserved in ecclesiastical history. "All cemeteries" (says St. Chrysostom) "were placed without the gates." "They were not permitted in cities, because the presence or vicinity of the dead would not only contaminate pure air, but incommode the inhabitants by the stench they would occasion. *Nullum in civitate sepulchrum struiter.*"

Burial in cities was also prohibited by the statutes of Constantine, by the code of Theodosius, and by the Justinian code; and as late as the sixth century, the Senate of Rome—then the metropolis of Christendom—had not yet permitted any cemetery in or near the city. (Walker's Researches.)

It is true, that an exception was made, at a very early period, in favor of *Martyrs*, who were permitted to be buried near the altars of the faith for which they had bled; and that this privilege was afterwards extended to embrace Founders of churches, and other great benefactors; then the higher clergy, and all such as died in the order of sanctity; and there can be no doubt that, by the continual increase of these exceptions, the privilege came, at last, to be very much abused—yet "it is equally certain that THE CHURCH,—always animated by the same spirit,—never ceased its efforts to restrain the evil, and as much as possible to re-establish the ancient customs." (Walker's Researches.)

From about the sixth century, when the abuses had become very prevalent, the declarations of synods and councils make their appearance frequently. Some of these, indeed, were intended merely to define cases in which burials in and about churches might be allowed; but even these—being exceptions to a rule—show equally the existence of a general *prohibition*. Generally the councils and synods of *earlier* date, appear to have been more specific in laying down the terms of the *prohibition*; while those of a *later* period were chiefly anxious to define and regulate the *exceptions*; all of them, however, concur in the existence of a rule of discipline, *adverse to such interments*, and in the consistent *maintenance* of this rule, generally, by the primitive Church.

In more modern times, when the evils arising from the violation of this wise and wholesome ordinance had accumulated to a frightful extent in some countries of Europe, we still find the clergy—particularly in France—persevering with a truly Christian zeal, in their endeavors to restrain and correct them. In some dioceses, canons were adopted; in others, circulars were addressed by the Bishops and Archbishops to awaken public attention on the subject; and among these, that of the Archbishop of Toulouse, by the eloquence with which it traces the origin and progress of the evil and describes the excess to which it had been carried in that province, will justify us in making the following extract somewhat at length. "Such," said he, adverting to the facts above quoted, "was the primitive discipline in relation to interments, and what is most interesting in this statement is, that legitimate exceptions have been used, as precedents for its infringement; so true it is that the slightest compromise of a law leads finally to its destruction or total violation."

"Those who by an exemplary life had acquired a reputation for holiness, were allowed to partake of the privilege of martyrs; but this holiness was not so easily substantiated as the heroism of those who sealed their faith with their blood, and as the number of Christians increased, proofs became still more difficult [illegible] scure. Indulgence was then used [illegible] and obces soon assumed the place [illegible] equivocal signs of piety [illegible]; appearances due only to genuine [illegible] of reality; and "The clergy [illegible] obtained prerogatives tions, and [illegible] zeal." [illegible], on account of their sacred functions [illegible] the nobility, whom their high rank [illegible] more desirous to shun the dishonor and scandal of vice, claimed to be interred within the temple. Founders of churches became invested with the same right; and transient benefactors required the same reward for their donations. The descendants of both claimed as a patrimony, that which had only been granted to individual merit. When the privilege was thus general, a refusal was an exception that threw an odium on the unsuccessful applicant. Where the admission of any one was a favor none could be excluded who had any pretext to offer."

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* Jones of Nayland.

"In the early ages burial in churches had been expressly forbidden, *or even inhumation in cities*; but by the gradual increase of a *fatal condescension*, the evil has arrived at a height that demands attention. Cemeteries, instead of being beyond our walls, are among our habitations, and spread a fœtid odor even into the neighboring houses. The very churches have become cemeteries. The burial of Christians in an open place, set apart for the purpose, is considered a disgrace! and neither the interruption of the holy offices, occasioned by the repeated interments, nor the smell of the earth imbued with putrescence, and so often moved, —can check the vanity of the great, or the commonality who follow their example."

"The Gallican Church," he adds, "has shown much zeal in endeavoring to recall the ancient discipline upon this point; interment in churches is prohibited by almost every council held in the kingdom; almost all the rituals and synodol statutes forbid it; and latterly many bishops have done their best to correct this abuse." Then follows in a note a long list of bishops and archbishops of the French Church, who during the 17th and 18th centuries promulgated ordinances against burial in towns or in churches.

This labor of Christian philanthropy, on the part of the French clergy, happily at length produced its desired effect. The arm of the secular power was gradually united in the same effort, and in the year 1765, and subsequently, the Parliament of Paris lent its aid [we quote its own language] "to reinstate the ancient discipline of the Church." The French Government soon after adopted the enterprise as its own, and, in a preamble referring to "the recommendation of the Archbishops, Bishops, and other ecclesiastics, in council assembled,"—the King, in 1777, commenced the course of proceedings which ended, finally, in the suppression of the parish cemeteries, and the substitution of public places, properly chosen on high ground—apart from the dense population—and solemnly consecrated to this object.

Such was the origin of the noble institutions of PERE LA CHAISE, VAUGIRARD, and MONTMARTRE; and it was in consummation of the same system that the remains of six millions of human beings, were removed from the parochial burying grounds in the city, to their present resting place in the recesses of the catacombs.

By a very moderate calculation from correct data, it is found that *within the next three generations*—a period not longer than the occasional duration of a single life, there will be at least *three and a half millions of human bodies* waiting interment in the city of New York! Humanity may be startled at the vastness of this estimate, but it is not exaggerated, and it will be wise in us to consider, without much delay, the provisions which so great an exigency will require. The inadequacy of all our present means and appointments for the purpose, is too obvious to require remark; but even if they were ever so adequate, would it be well to incur the fearful consequences of such a deposite in the heart of our city? Ought we thus to disregard the instructive example of all former times—the sanctions of the Christian Church—the benevolent efforts of a long line of eminent prelates and fathers—or the recent and solemn warnings of experience in the old countries and large cities of Europe? Should we not rather avail ourselves of all the light which these examples furnish us, and to prepare ourselves, honestly and faithfully, to discharge the duty which Christian benevolence and sound policy equally enjoin.

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For the Churchman.

Mr. Editor,—In common with many others, I am a constant and admiring reader of your paper, and am devoutly thankful, that I have the opportunity of reading so much that is good to the use of edifying. I regretted, however, that in stating in your last, that the recent Commencement of Columbia College was held in *St. John's Chapel*, you had not drawn attention, as a comment upon that fact, to the "godly admonitions and judgments" of our Bishop, touching the mal-appropriation of consecrated edifices, contained in that portion of his conventional address which you gave in the same paper. There may have been "a numerous attendance of the clergy;" for clergy, in this sectarian age, is a pretty promiscuous term—but those were absent, whose absence, under the circumstances, has made, and will make true Churchmen ponder.*

I was delighted, Mr. Editor, with the stirring remarks which you made, in your notice of Mr. Cox's admirable poem, touching the happy revolution, which seems to have begun, in bringing back the religious principles and feelings of the age to the proper standard of Holy Scripture, and Catholic sanction. Improvement in this momentous point is evidently onward, and onward it will be until the great depths of thoughtlessness and delusion shall have been effectually stirred up. One of the good signs thus developing around us, is the increased spirituality with which the Church, and its appointments and services, are viewed, and the serious inquiry, which its members are beginning to put to their consciences, whether those appointments and services contain not instructions, cautions, and warnings, to which every devout man ought thankfully to yield in the fear of God, and in humility and sincerity of heart, leaving all consequences to them. The point now in h[illegible] cluded fro[illegible] and is very far from being excluded and [illegible] such considerations. Good men, [illegible] sound Churchmen, are beginning to be more and more persuaded that it is intimately connected with them. Past unholy delusion is giving way. What Christian man would be slow in yielding to the truth? WHOM SHOULD WE EXPECT TO FIND FOREMOST IN THE CAUSE OF GOD, AND OF HIS CHURCH? CONSISTENCY.

For the Churchman.

Mr. Editor,—Your correspondent has quite misunderstood me, if he supposes I intended to controvert his position, that Lord King preferred Mr. Slater [or Sclater] in the Church of England. I always supposed there was presumptive evidence in its favor; (all he yet professes to have made out;) but I wanted *something more*, for a position which is designed to be used for a great deal with Presbyterians, &c.

He has sadly misunderstood me, if he supposes I meant to depreciate the *non-jurors*. They are a body for which I have been taught to entertain very high respect; and the more, because they resembled American Churchmen, more than devotees to ecclesiastical establishments. C.

THE CHURCHMAN.

SATURDAY, OCTOBER 24, 1840.

It becomes our mournful duty to record the demise of the Rev. PETER WILLIAMS, the late Rector of St. Philip's Church in this city.

The Church of which Mr. Williams was the pastor had its origin in the maternal care extended by the Church of England, long before the revolution, to her colored members in this city; several of her clergy and catechists being employed by the Venerable Society for Propagating the Gospel in Foreign Parts, to dispense special instruction to the blacks, as well as to render general assistance to the Rector of Trinity Church. After the revolution, the colored members of the Church were encouraged to assemble by themselves, at an hour not interfering with the stated services of the Church; on which occasions they had (unless a clergyman was present) the services of an Episcopally licensed lay reader. The last of the lay readers, who, however, were generally white men, was Mr. Williams. In time, the number of our colored members increased so much as to render it desirable, and even necessary, that they should be furnished with a church of their own. St. Philip's Church was therefore erected and consecrated in July, 1819. Having been destroyed by fire, it was rebuilt, and the now edifice was consecrated in December, 1822.

On the first erection of St. Philip's, Mr. Williams' services, as lay-reader, were transferred to that edifice; which was the property of a corporation formed some time before by our colored members, as the Rector, Wardens and Vestrymen of St. Philip's Church. The congregation also at this time began to assemble at the regular hours of public worship.

Besides his great respectability and usefulness as a lay reader and catechist, and other more general indications of worth and intelligence, Mr Williams gained much reputation, some thirty years ago, by an oration which he delivered at a public celebration, by our colored citizens, on occasion of the legislative enactments abolishing slavery in this state. The late Judge Brockholst Livingston and Bishop Benjamin Moore, with other distinguished citizens, are known to have expressed the sentiment, that this oration indicated the possession of no common order of talent.

The congregation of St. Philip's gaining strength and stability, and Mr. Williams continuing to enjoy, as he merited, the respect and confidence of the community, he was admitted, after canonical probation as a candidate, to Deacons' Orders, by Bishop Hobart, in St. Philip's Church, on the 20th of October, 1820; and ordained Priest by the same prelate, in the same church, July 10, 1826. His ordination as Deacon having taken place with special reference to the pastoral charge of St. Philip's, he immediately became its minister. Of his character and that of his ministry, it is the less necessary for us to speak, as these points are embraced in the sermon, an extract of which is annexed to the present notice.

At different periods, for several years before his death, Mr. Williams' health was precarious. There was nothing, however, for some time immediately preceding that melancholy event, to give serious alarm. On Saturday night, October 17th, having made his preparation and arrangements for the duties of the following day, he retired to rest in his usual health. In the course of the night he complained of great uneasiness, and about 3 o'clock on Sunday morning, before there was time to receive medical aid, he expired.

Mr. Williams died in the fifty-fifth year of his age. His funeral took place on Tuesday, October 20, just twenty years after his ordination as deacon; the services being performed in St. Philip's Church.—Nearly all the Episcopal clergy of New York and Brooklyn attended, attired for the most part in their robes. The pall was borne by the Rev. Drs. Milnor, Barry, and Wainwright, the Rev. Mr. Verren, (rector du St. Esprit,) the Rev. Professors Wilson and Turner, of the Theological Seminary, M'Vickar, of Columbia College, and the Rev. Mr. Johnson of Brooklyn. Bishop Ives of North Carolina was present. The Bishop of this diocese preached a sermon, and was assisted in the funeral service by the Rev. Drs. Lyell, Berrian, and Seabury. The musical accompaniments of the service were conducted in a very solemn and interesting manner, by the organist and choir of the Church. The pulpit and desk were in mourning. The church was crowded with an immense congregation; and when the procession entered and the coffin was seen by the parishioners present, there was a burst of affectionate lamentation, rendering almost inaudible the reading of the introductory sentences.

The solemnity of the scene was much enhanced by the impressiveness of the discourse, and particularly by the application which the Right Reverend preacher made to the particularities of the occasion. The text was from 1 Cor. 15: 52—"We shall be changed;" and a copy of the concluding portion has been, *at our request*, furnished us for insertion in our paper. After a reference to the Christian's "hope in Christ," the sermon proceeds as follows:

"Brethren, the blessed hope that comes of Him, sheds its sweet and consoling influences over us in this hour of mournful funeral celebration. With what but hope can we commit to their parent earth the remains of a good and faithful Christian? With what but hope, the remains of a good and faithful Christian pastor? Such remains are now before us, soon to be laid in that rest which will be unbroken until 'the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.' That shout, that voice, that trump, shall call those honored remains of a holy minister of Jesus from whatever of change the process of dissolution may bring over them; and the same shout and voice and trump shall call from its place of rest and hope and joy, the soul which has just been severed from its connection with that tabernacle of clay. And then, in the person thus formed anew, there shall appear before the judgment-seat of Christ—my brethren all, there shall appear before the judgment-seat of Christ—*a fellow Christian*. How shall we appear—for we all, too, must there appear with him—how shall we appear in comparison with his appearance?

If God has given me right judgment in the matter, he was a good man, and full of the Holy Ghost, and of faith. He received, in their genuineness, the blessed doctrines of the everlasting Gospel. Converted, and become as a little child, he yielded, with child-like simplicity, to the teachings of that Gospel. Whither it pointed, he went. He clung to the Cross which it exhibits, as presenting, in the dying Victim thereon offered, the only satisfaction for sinners to divine holiness and justice. He clung to the Church, which it presents, as opening the divinely appointed channel through which the merits and efficacy of the great atonement of the Crucified are to be conveyed to His redeemed. He clung to the faith, and holiness, and virtue of the Gospel, as the only qualifications and conditions on which, in the one body, the Church, he could be reconciled to God by the cross.

Are we, in these things, as he was? Then may we hope that, like his, ours will be the change which will bring us to be, with him, ever with the Lord. And no matter how suddenly that change may come over us. O how can that change come too suddenly, which takes the true Christian from labor to rest, from suffering to joy, from faith to sight, from hope to glorious fruition! How blessed to him, if, as was the case with the departed one before us, having retired to take the rest of sleep, he should awake, not to the light of this world, but to the glorious splendor of paradise! How blessed, if, instead of seeing here another holy day of rest, and again bowing in the sanctuary of God on earth, he finds himself borne to that rest which remains for the people of God, and to the enjoyment of that purely spiritual worship, which is only not equal to the hallelujahs of the celestial courts! But O how sore the guilt, how fearful the punishment, if it be not so with us; if the cross in vain invites us, and the Church opens in vain the way wherein the cross is, in its sanctifying and saving efficacy, to be indeed our glory and our joy!

My reverend brethren, the pastors of the flock of Christ, when that good man shall have been summoned from the grave, and the place of departed spirits, to meet the Lord in the air, we shall there see in him a partaker of the heavenly gift of ministerial commission with which we have been endued. Many of us have seen the fidelity with which he stirred up that gift. It was my privilege, as I know it was of reverend brethren before me, to be often the depository of the cares and anxieties, the longing desires and earnest endeavors, the watchful solicitudes, the cheering hopes, the affectionate fears, and withal, the humble faith, and practical dependence on God's grace, with which he gave himself, instant in season and out of season, to his pastoral charge. And at one call, could the spirits of the departed join living witnesses, thousands would rise up and bear testimony to the fidelity with which the sacred services of this altar, desk, and pulpit, were performed by him.

Let me not be charged with adulation. That were to use the pulpit most unworthily. But I have often said, and would now say, in conscious sincerity and integrity of heart, that in all the wide range of my observation, I never knew a pastor whose whole soul seemed more engaged in the great work to which he had been set apart. I have seen this in the happy results of his ministry, and felt it in the many occasions on which he has taken counsel with me in matters pertaining to his high and holy trust.

But wherefore say this here? O, not to eulogize the dead; but that we, dear brethren of the clergy, may lay these things to heart, and ask if we could thus appear before our great Lord and Master, if *now* our summons should come; if we could—should our call be as sudden as was his—go with a conscience as purely washed as we may trust his was, in the blood of atonement. O, ours is, indeed, a momentous responsibility! God give us all grace, that we may never lay our heads upon our pillows unprepared for the awful alternative of never raising them again.

Good people of this parish, what I have now said to your late pastor's reverend brethren, should go most powerfully home to your hearts. I know that those hearts are now wrung with grief. They have good reason to be. You have lost a friend, a pastor, a beloved father, who was worthy of all the affection, esteem, and gratitude, with which I know you viewed him You do right to mourn his loss, and in paternal and pastoral sympathy, I mourn it with you. But I owe to your souls a higher duty than mere condolence. It behooves me to press upon you to lay to heart the great privileges that were yours in having such a pastor, and warn you that you fail not seriously to ask your own consciences how you have improved them. Just twenty years have this day elapsed since, on this spot, he was vested with the ministerial commission which made him your pastor. I will not ask you—for vain would it be to do so—what account has been carried with them to their Judge by the multitudes whom death has deprived of all further opportunity of profiting by his ministry. But I will, I must ask you, what account could you carry, if you were now summoned before that Judge? I see before me the hoary head and the mature in years, to whom the whole of that ministry has been a standing call to walk in the way they should go, and a standing warning to flee from the way of sin and death, and to whom it has constantly offered the established means and pledges, in the Church of God, of grace, mercy, and salvation through Jesus Christ. And I see those of every age, who, for a longer or shorter period, have shared the blessing. Which of you, laying his hand upon his heart, and looking to God, in sincerity and truth, for grace that he may not deceive himself, can hope and trust that he has thus been carried forward in the way of life? O! I doubt not that there are such; that there are those among you, who have a true Gospel warrant for looking forward to union, in a better world, with the loved pastor whose loss you now deplore. God bless you with abundant grace to persevere until you are thus brought to exchange with him the services of this temple made with hands, for those of that temple eternal in the heavens, whose Builder and Maker is God.

But not so with all of you. O no; calls have been given to many, warnings held out to them, means offered them, pledges of mercy placed within their reach, so that they had but to take them; and yet they most unthankfully have refused. They have walked on still in impenitence, worldly-mindedness, spiritual indifference, and sin. The *life* of their pastor was spent in vain for them. O, shall not his *death* arrest them, effectually strike their hearts, lead them to reflection, repentance, and conversion? O, will they refuse and rebel, and continue in refusal and rebellion, until they are called to meet that pastor as a dreadful witness against them at the bar of God? O! forget they not how suddenly and unexpectedly the summons may come, which bids them to their account. What if they, too, like him whose loss they now deplore, should retire to their nightly rest in all ordinary prospect of rising the next morning to their daily vocation, and ere that morning dawns, should find themselves in the eternal world! It may be so with them. This night it may be so."

Arrangements have been made by the Bishop for the supply of St. Philip's Church during the vacancy of its rectorship, by the distribution of its services among the various clergy of the city.

Without intending any disparagement to the verses of K. C. H. on our first page, we shall venture to say that their author has chosen for himself an excellent model. We have seen several spirited effusions which have been, some of them avowedly, imitations of Mr. Cox's lyrics, but none which have surpassed "St. Cecilia." "K. C. H." will accept our thanks, and become, we hope, a frequent contributor to our columns.

A beautiful engraving of Bishop White may be seen at Swords, Stanford & Co's.

It gives us pleasure to announce the return of the Rev. Dr. Eastburn from England. He arrived in this city on Sunday last.

A relative of Professor Moore, late of Columbia College, and now travelling abroad, has politely furnished the following extracts from his Journal in Greece, for insertion in the Churchman.

"ATHENS, Nov. 23, 1839.

"As soon as we had arranged our apartments, and got our dinner, Dr. Olin and I took a guide, and a lantern, and went up to Mr. Hill's, where we were received in the kindest possible manner, and felt ourselves at once at home. Mrs. Hill and five young ladies, including her sister, who are all employed in her admirable school, were waiting the arrival of the Lutheran chaplain of the Queen, and his wife, lately arrived there, and other guests invited to meet them. The spacious parlor, brilliantly lighted, and well furnished, with its grand piano, and other musical instruments, well-bound books, handsome engravings, &c., &c., presented a strong contrast to all we had seen in Athens that belonged to its present state. When Mr. and Mrs. Hill first came here, (it is now nine years ago,) from Tinios, where they had previously lived awhile, this city was still in the hands of the Turks, but under a protocol which gave protection to the Greeks who might choose to return to their ruined dwellings. Mrs. Hill told me, that when she landed at the Piræus, she, for the first time in her life, mounted a horse, and rode up to the city wall, whence she was obliged to walk over heaps of ruins to the habitation which her husband and Mr. Robertson had been here beforehand to provide for her—a wretched one, but sufficient to shelter them. She said the whole city was a scene of ruin like that exhibited by a city that had been totally destroyed by fire. She saw nobody as she picked her way over the heaps of stones and rubbish, nor could she discover any body as she looked out from her habitation, and at first, she could not be persuaded that there were any inhabitants: but her husband told her to observe here and there a smoke rising up from among the ruins, and assured her, as she presently found to be the fact, that there some miserable families had found a sort of shelter. From this state, Athens has risen in nine years to contain, as it now does, 19,000 inhabitants."

Nov. 29th. "I have been much occupied and much pleased thus far with Athens; and the thing which has pleased me most of all, (not excepting the Parthenon,) is Mrs. Hill's school and whole establishment. Yesterday I spent the morning at the public school-house, under the guidance of Mr. and Mrs. Hill. On Sunday evening I went to Mr. Hill's, where there was a monthly missionary meeting. The men present were but ten, six of whom were missionaries. The congregation consisted chiefly of Mrs. Hill's family, or between fifty and sixty girls who board with her, and six young ladies who assist in their instruction. After the evening service of our Church by Mrs. Hill, Dr. King read a chapter of Jeremiah in Romaic, and commented upon it in the same language, for the benefit of the Greek children, many of whom do not understand English. Some missionary reports were read, Dr. Grimshaw (an English missionary) made an address to the young ladies of Mrs. Hill's school, the congregation sang a hymn, and were dismissed with Mr. Hill's blessing. I had attended our service in the morning at the house of the British minister, where, to a congregation of about forty persons, Mr. Hill preached a good sermon from Acts 17: 16, on the various forms of idolatry which are to be found even in Christendom. I cannot tell you how much I have been interested in Mrs. Hill's establishment, nor how much I feel myself indebted to the kindness of all this family."

Dec. 8th. "I attended to-day four different religious services, one in English at the house of the British minister, one in Greek at the house of the learned Dr. King—our evening service in Greek at Mr. Hill's—and the same evening at 8 o'clock we had our service in English at the house of Mr. Leeves, Mr. Hill's colleague. At Mr. Hill's, after a short sermon in Greek, addressed to the little girls, they sang their evening hymn in the same language; and on our return to the parlor, about twenty of the best musicians among them chanted, accompanied by the piano forte, the Collect for the Seventh Sunday after Trinity, Handel's Hallelujah Chorus, and an evening hymn in English."

Monday, January 6th. "This being Christmas day with the Greek church, is a great festival at the school of Mrs. Hill, whose scholars are almost altogether Greeks. I went there at 10 A. M. In the principal room, on the first floor, were the girls under her care, and the boys of the infant school to the number of about 400, together with many of their parents and friends. In the basement room below, were about 150 boys. In the principal room, a gallery in which were fifty-six girls who belong to Mrs. Hill's family, the lateral seats below, and six rows rising one above another at the end, all filled with bright-eyed children, many of them beautiful, all in their best, and some in picturesque attire, formed a very interesting spectacle. The room was decorated with branches of laurestinus, lentish and other greens. The exercises began with the Te Deum, chanted in Greek by about 30 of the girls in the gallery, a well trained choir which I have heard several times at Mr. Hill's. Mr. Pantares (one of the teachers) then prefacing what he did with remarks on the appropriateness of it to the occasion, required of the girls in the gallery, to state the predictions of Christ's coming, and their accomplishment; the texts also in which his divine nature is foretold in the Old, and asserted in the New Testament. Then the girls of the general school chanted a sort of dialogue in Greek verse. Those on one side asking, 'Canst thou not tell me, sister mine, wherefore this day is so great a festival throughout the world?' To which the semichorus on the other side replies—'It is because on this day God, having descended to our world, was born of the Virgin Mary.' Then the former asks again, 'And why did God, who has his throne highest in the heaven, deign to come down to earth?' To which the answer was, 'That he might redeem mankind from many sins, and teach them the way of salvation.' And so on through two and twenty verses. After this the instructor in ancient Greek delivered an address on the importance of female education, and that was followed by a distribution of gifts to every member of the school. They were labelled with the names of the persons for whom they were intended, consisting of needle cases, work-bags, books, toys, various articles of dress, &c., meant in every case to be appropriate to the age, character, or wants of the individual. Mrs. Hill was assisted on this occasion by three of her pupils, who are now mistresses of flourishing schools in Crete, Hydra, and at the Peiræus; a fourth, established at Tinos, could not attend. Finally, a Christmas hymn in Greek was sung by the whole school; and then all but Mrs. Hill's boarders retired, each as she passed the table in going out, receiving a coronet of bons bons."

The eloquent extract, on our last page, from Mr. Newman, has been transcribed and sent to us by a correspondent, to whom our readers have been before indebted for similar favors.

SUUM CUIQUE.—A correspondent has called our attention to a violation of this principle in our editorial columns. In the remarks which appeared some time since, under the head of "Woman's Mission," Bishop Doane was said to be the first among us to establish a female school, on the model on which an increasing number of schools and colleges in the Church, are at present conducted. This is a mistake. The Columbia Female Institute was projected in May, 1835, and was opened under the supervision of Bishop Otey, assisted by four ladies, in December of the same year. St. Mary's Hall, Burlington, was commenced at a subsequent date.

A letter from a friend, in Tennessee, gives us the melancholy intelligence of the death of the Rev. John Chilton, missionary at Jackson and Brownville, in that state. "He was a good man—honest, faithful, sound. He was the first candidate for orders in this diocese, (Tennessee,) and the first person ordained under its authority. Our loss, which is scarcely to be repaired, is, without reasonable doubt, his ineffable gain. Who is to supply his place? I know not. What with death and the hardness of the times, &c., our bishop, I fear, will soon be left alone. But what boots it? The evil day must, I fear, come upon our cause in the West in despite of all our sacrifices."

We have received numbers 8 and 9 of "The Literalist," the former being "A brief Inquiry into the Prospects of the Church of Christ, in connexion with the second Advent of our Lord Jesus Christ. By the Hon. Gerard T. Noel, A. M.," and the latter being entitled "The Prospects of the Jews; or a series of Popular Lectures on the Prophecies relative to the Jewish Nation. By the Rev. Hugh M'Niel, A. M. Minister of St. Jude's Church, Liverpool." The work is published by Orrin Rogers, 67 South Second street, Philadelphia; William Kirby, 19 Courtland street, New York; and R. G. Berford, 85 Fourth-street, Pittsburgh.

SPIRIT OF MISSIONS.—The numbers for September and October contain the average amount of missionary intelligence. The September number has a letter from Bishop Polk, continuing the narrative of his visitation in the Southwest. The October number contains abstracts from about sixty missionaries in the employ of the Board for Domestic Missions.

We learn, also, from this number, that at a meeting of the Foreign Committee, on the 15th September, the Rev. Dr. Milnor in the chair, letters of the most encouraging character from Western Africa, (extracts from which are given,) that further supplies were ordered for this mission, and that appropriations were made for the missions at Athens, Crete, and Constantinople, to the amount of $9,000.

It was also resolved, at the same meeting, that the Sub-Committee, hitherto called "the Committee on Greece," be entitled hereafter "the Committee on Eastern Missions," embracing those within the bounds of the Eastern Churches on or near the Mediterranean.

CHRIST TO RETURN: *A Practical Exposition of the Prophecy recorded in the 24th and 25th chapters of the Gospel according to St. Matthew. With a Preface by the* RT. REV. L. SILLIMAN IVES, D. D., Bishop of the Diocese of North Carolina. By G. EMLEN HARE, Rector of Trinity Church, Princeton, N. J.

In the conclusion of his preface, Bishop Ives remarks: "Strong and united efforts appear yet to be wanting to bring back the minds of Christians to the primitive and evangelical doctrine of 'the coming of the Son of man in his kingdom.' Much, it is true, has been done, and *ably done*; yet in a manner, to render a *popular* treatise on the subject greatly to be desired. Whether this desideratum is supplied in the present work, is a question, the answer of which must be left to the judgment of the Church of Christ. Thus much, however, I will hazard, concerning the work itself—that it places in a clear and deeply impressive light, one of the most difficult, and at the same time, most solemn and interesting portions of God's Word: and also thus much concerning the views of the author—that, if the circulation of these pages shall bring to his mind evidence of their instrumentality, under the divine blessing, in converting one sinner from the error of his ways, or in imparting to one weary Christian, courage and patience to endure unto the end, he will devoutly thank God for so rich a reward of his labor."

In the eulogy here passed on the excellent author of the present work, we entirely concur; and that the like may be said of the distinguished author of the preface, none can deny. We add, that so far as the whole work corresponds in its execution to the promise of the title-page, and to the object above specified, of awakening the minds of Christians to the primitive and evangelical doctrine of "the coming of Christ in his kingdom," it has our hearty approval.

We have used the word "awakening," where Bishop Ives, in the part of the preface just quoted, has used the expression "bringing back." We venture to take this liberty with the bishop's words, because we are not prepared to admit that the Church has either lost, suppressed, misunderstood or misrepresented the primitive and evangelical doctrine of "the coming of the Son of Man in his kingdom." She proclaims the doctrine repeatedly and fully in her creeds and in her prayers, and sets apart four Sundays of the year with the view specially to elucidate the doctrine and impress it on the minds of her members. The reader need but call to mind the collect for the third Sunday in Advent, to be assured that while the Church would have her members acknowledge with thankfulness the first coming of the Redeemer, she would also have them pray without ceasing, that "at his SECOND COMING to judge the world they may be found an acceptable people in His sight who liveth and reigneth with the FATHER and HOLY SPIRIT ever one God, world without end."

But although we have the doctrine, and hold it in communion with the Catholic Church, and therefore do not require to be "brought back" to it, we yet greatly need to have our minds awakened to a practical sense of its awful importance. We trust, however, that we shall not be deemed either captious or presumptuous, if we express the wish that every effort which may be made to enhance the practical value of the doctrine will be based on the doctrine itself as proclaimed by the Catholic Church, and not on any of its perversions or admixtures which have no other ground than private opinion or fancy.

The doctrine of the Church is the second coming of Christ to judge the world; this doctrine is a Catholic truth, the denial of which would be an error in faith. The words, however, in which the Church refers to the coming of the Son of Man, are sometimes used to apply to another event, which, as is supposed by some, will precede the judgment; *viz.*, the coming of the Son of Man to renovate the earth, to establish the seat of his kingdom at Jerusalem, and to reign a thousand years. This latter doctrine is a private opinion, and the application of the words of the Liturgy to such an event is a usage not sanctioned by the Church.

Bishop Ives thinks that "the *practical* result" of these doctrines, both of which lead the members of the Church to watch for the coming of the Lord, is substantially the same. We should hope certainly that the "*practical*" excellence of a Catholic verity, would be at least equal to that of a private opinion; and such being the case, it may be hoped that those who have mainly at heart the increase of piety and good works, will bend their efforts exclusively to explain and enforce on their fellow Christians the true Catholic doctrine, which is also a fundamental article of the "one faith," the *second* coming of CHRIST TO JUDGMENT.

The Millenarium scheme is beset, as it seems to us, with manifold objections which, however, as the scheme is not yet very distinctly advocated among us, it might be deemed either premature or irrelevant to state. Two considerations, however, ought, we think, to be well pondered by all persons before they even *begin*, to examine it. The first is, that the Church to which we belong, and which speaks the voice of the Church Catholic, discountenances the doctrine. One of the articles adopted in the Convocation of Edward VI., 1552, is as follows:

"HERETICKS CALLED MILLENARII.

They that go about to renew the fable of the Heretics called Millenarii, be repugnant to Holy Scripture, and cast themselves headlong into a *Jewish dotage*."

Bishop Ives refers incidentally to this article, (we wish he had quoted it,) and expresses his satisfaction that it was not adopted by the Convocation of 1562, in which the articles were passed in their present form. We think, however, that the fact that the article was adopted in the former Convocation, and that the Liturgy of the Church recognizes (besides the first advent) no other coming of Christ than his second coming to judgment, are enough to show that the Church discountenances the notion of Christ's coming to reign on earth a thousand years, though he has forborne to stigmatise it as a heresy.

The second consideration, to which we referred, is, that the doctrine of the personal coming of Christ to reign a thousand years, as now advocated, is held in connection with a scheme of interpretation of prophecy, which scheme itself rests on no better foundation than the private opinion of the Protestant divines, and is far, we apprehend, from having the sanction of a majority even of them. Many, doubtless, who hold this scheme of prophecy, in its outlines, reject the doctrine of the personal reign; but all, we believe, who, at the present time, hold the latter, so expound it as to make it an offshoot from the former; and argue from it, that the event to which they look forward, is within a few years of its accomplishment. Now, however eminent the names by which, in modern times, this scheme of prophecy has been advocated, it ought to be remembered, that it rests, after all, on private opinion; that the question of its adoption involves the most appalling consequences; and that the whole scheme, and much more a particular offshoot from it, may be rejected without any detriment to the faith of the Church.

We would not by these remarks leave the reader under the impression that either Bishop Ives or Mr. Hare has adopted the millenarian scheme. The former says explicitly that he is "not to be considered as entering the lists as a champion of the millenarians;" and the main object of the latter is practically to enforce on his readers the duty of watching for the coming of the Lord. In justice to ourselves, however, we must add, that both the preface and the lectures show so much of a leaning towards the doctrine, as to leave us under no apprehension that the present remarks will be deemed irrelevant in a notice of the work.

A BOOK FOR THE SABBATH; *in three parts.* 1. *Origin, Design, and Obligation of the Sabbath*; 2. *Practical Improvement of the Sabbath*; 3. *Devotional Exercises for the Sabbath.* By J. B. WATERBURY, author of "Advice to a Young Christian," and "Happy Christian," "The Sabbath was made for Man." Andover: Published by Gould, Newman & Saxton, New York, corner of Fulton and Nassau-streets; Boston, Ives & Dennett; 1840.

Of the design of this work, which is sufficiently explained in the title, there can be but one opinion. It is good. Of the execution we can only say, that it is as good as could be expected from the principles on which the work is grounded. Every page testifies the earnestness of the author's aim to instil into the minds of his readers a reverence for the institution which is the subject of his work, to point out its divine obligation, and to move them to a consistent discharge of its duties. To Churchmen, however, in common with most books from the like source, it will seem to be adapted to a defective and morbid standard of piety; and they will regret, especially as they read the Meditations and Prayers, that the position of the author did not allow him to avail himself of the fulness and richness of Catholic devotion.

THE AMERICAN ALMANAC *and Repository of Useful Knowledge, for the year* 1841. *Boston: Published by* DAVID H. WILLIAMS. *New York: Collins, Keese & Co., and C. S. Francis,* 252 *Broadway. Philadelphia: Thomas, Cowperthwaite & Co. Raleigh, N.C.: Turner & Hughes. London: Wiley & Putnam.*

This Almanac contains 312 handsomely printed pages, and gives an amount and variety of astronomical and statistical information unequalled, we suppose, by any thing of the kind. It is furnished with a table of contents and a copious index for facility of reference. The information given, relates not only to the United States, but to the civilized world; and embraces a synoptical view of the present state of all institutions and societies, civil and religious, and the names of public functionaries connected with them, which are of chief importance in Great Britain, in the United States, and in each particular State. Such a compendium is invaluable to many, and useful to all.

MORMONS IN ENGLAND.

Our last intelligence from England informs us that the Mormonite delusion had made its appearance among the rural population of that country, and that emissaries are actively engaged in its propagation, with considerable and melancholy success. "The facts," says the editor of the British Magazine, "that they are busy in England, and succeed in obtaining proselytes, are beyond all question and most worthy of attention." Tracts have been written by a clergyman of that country exposing their villany, from one of which the following extract is made:

"Another strange thing which they teach you is, that you must leave this country and go to America, there to reign with Jesus Christ until this wicked part of the world is destroyed; and I am sorry to hear that many persons have been induced to sell their little property under this idea. Now why this deception has been attempted I cannot certainly say, but there are reasons that almost lead me to suppose that there is some *more worldly scheme* than appears outwardly. I find that mention is made of some land that has been bought on the shores of the Mississippi river in America, and they tell you 'that 119,000 acres more *may be purchased by a united effort of the Saints.*' They tell you, too, 'that Jesus Christ has declared that whosoever gives food or clothing, or *money*, to the Latter-day Saints shall be rewarded, and that he has commanded *such money* to be sent to *the Bishop in America*, that it may be *consecrated for the establishment of Zion.*' Now, 119,000 acres cannot be cultivated without hands, and it is more to the advantage of those who possess them to persuade poor people to sell their little all, under a *religious delusion*, and so *pay for their own* passage, than to be obliged to *give a free passage* to laborers from England, that

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* We know not who "Consistency" is, but we thank him for supplying our omission, and cheerfully adopt his expressions as our own. The topic is one on which it seems hopeless and thankless to speak; but we must say, that with all our desire to promote the union of religion and science, we are not surprised that any Churchman, much more clergyman, should feel a repugnance at seeing a scaffolding erected over the chancel and altar of a Church—as was the case at St. John's on the day of commencement—covered with green baize, and fitted up for the accommodation of visitors and speakers at a College Exhibition. Use can do any thing; else pious people would *either* be shocked at such things, *or* say with the honest Puritans, that a church is nothing but brick and mortar.—*Editor of Churchman.*

Imperfect in original

they may go to America to cultivate their otherwise useless acres."

We find also in the same journal the following article from the Leeds Intelligencer:

To the Editor of the Leeds Intelligencer.

Sir,—As the 'Golden Bible,' or corner-stone of Mormonism, had its origin in nothing better than a mere historical romance, so blasphemy is principally the base instrument by which an artful body of North American impostors and their converts zealously endeavor to propagate it. They call themselves apostles or elders, now on their mission to the Gentiles in every township or parish in England, with a proportionate number of priests, teachers, and deacons, whom they ordain in every favorable locality. They deliberately set off with the infamous statements—'We wish it to be understood distinctly that the organization of the Church of Jesus Christ of Latter-day Saints, New York, North America, came in 1830 by express commandment and revelation from the Almighty; that all its offices, ordinances, and principles were given by inspiration of the Holy Spirit, by the voice of God, or by the ministering of angels.'

That this gross delusion might obtain greater success, and the simple be more easily ensnared, it is gravely announced in a secret book of the priests, called the 'Book of Doctrine and Covenants,' that the real 'Church of Christ has now arisen in these last days, being 1830 years since the coming of our Lord and Saviour Jesus Christ in the flesh; that it is regularly organized and established, agreeably to the will and commandments of God; which commandments were given to Joseph Smith, jun., called of God, and ordained an apostle of Jesus Christ, to be the first elder of this Church; and to Oliver Cowdery also, who was called of God, an apostle of Jesus Christ, to be the second elder of this Church, and ordained under his hand; and that this is according to the grace of our Lord Jesus Christ, to whom be all glory, both now and ever, Amen.'

'After it was truly manifested, however, to elder Smith that he had received a remission of his sins, he was again entangled in the vanities of the world; but upon repenting and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white, above all other whiteness, and gave unto him commandments, which inspired him, and gave him power from on high to translate the Book of Mormon from the metallic plates, it being the record of a fallen people, and the fulness of the Gospel of Jesus Christ.'

Now, in a matter so exceedingly important as that of a new revelation, and especially after what St. Paul himself hath positively determined on the question at issue,' 'If any man or even an angel from heaven, preach any other Gospel unto you than that ye have received, let him be accursed,' it becomes indispensably necessary to inquire into the character and credibility of the parties. This is very fortunately done for us in a publication entitled 'Mormonism Unveiled,' by E. D. Howe, printed at Painsville, Ohio, in 1834. To the disgrace of the authors of the Mormon delusion, we find the following very conclusive points:—

'Joseph Smith, jun., and his family, about the time he pretended to have discovered the book of Mormon, were known as fortune tellers and money diggers; and that they often had recourse to tricks of juggling for the purpose of finding money, which they said was hid in the earth about the time of the American revolution. In those arts, J. Smith, jun. was a noted practitioner.'

'That the said Smith, up to that time, and after, was known as a wicked man; that he was a cheat and a liar, and used profane language, being intemperate and quarrelsome.'

'That his own father-in-law, Mr. Hale, whose daughter he clandestinely married, never had any confidence in him, knowing the manner in which Smith commenced the imposture, in getting out what he called the book of Mormon.'

'That Smith has himself confessed the cheat, and so has Martin Harris, one of his principal witnesses. Harris once said, What if it is a lie? If you will let me alone, I will make money out of it.'

'That Oliver Cowdery, another of the witnesses to Smith's book, was a man of good character before he joined Smith in the cheat of Mormonism.

'That Smith and Martin Harris were very often in the habit of meeting together just before the plates were said to be found, and were familiarly known in the neighborhood by the name of the 'Golden Bible Company.' They were regarded by the community generally as a lying, indolent set of fellows, in whom no confidence could be placed; and the younger Smith's character for truth was so notoriously bad, that he could not be, and was not, believed when he was under oath.'

'The wife of Martin Harris testifies that he is both a cruel man and a liar, he having beat her and turned her out of his house.'

'That Smith confessed his object in pretending to find the plates was to make money; saying, when it is completed, my family will be placed on a level, above the generality of mankind!!!' **Clericus.**"

July 21st, 1840.

The Church, in describing the late visitation of his diocese by the Bishop of Toronto, mentions the following occurrence:

"Previous to the confirmation, two persons of mature age,—one of them a very influential individual in the neighborhood,—received the Holy Sacrament of Baptism under circumstances which manifest as cheeringly the growth of sound Church principles, as they bear testimony to the advancement of practical piety. It appears that the individuals alluded to had, in early life, received Baptism from the hands of some minister not episcopally ordained; but having arrived at the conviction, from reading and inquiry, that none but a person thus ordained has a valid commission to administer the Sacraments of the Christian Church, they felt a distrust of the efficacy of the ordinance as thus conferred, and expressed a strong desire for its regular and authorized communication. The Bishop was appealed to; and under the circumstances of doubt and distrust in the case, his Lordship administered Baptism in the conditional terms which the Rubric supplies, 'If thou art not already baptized, I baptize thee,' &c.

"We were much pleased, in the course of the discussion of this point, to observe the use of an argument by one of the persons soliciting Baptism, which we recollect to have advanced some months ago ourselves,—that as the holders of an office under the Crown are not allowed to exercise its functions without a formal and legal delegation of the trust, and as without such a valid commission the acts which, in that capacity, they should venture to perform, would be illegal and pass for nothing, why is not the same rule strictly applicable to the tenure and exercise of a higher and holier commission? Why should spiritual functions be deemed valid and correct, which are discharged by persons not holding their office by an authority recognized in Scripture and sanctioned by the usages of the primitive Church? To stand out from the body of the people and assume the ministerial commission without the show of an authorized delegation, can scarcely, in its effects, be worse than to accept it at the hands of a person who, originally, had no more power to confer it than any one of the multitude of believers. Ordination at the hands of presbyters may, from long and familiar use, have the appearance of regularity and validity; but when traced up to an individual who received no authority to lay hands upon others, and in whom the exercise of such authority was, therefore, manifestly a usurpation, the illusion is broken at once, and the specious regularity is stripped in a moment of its influence.—We rejoice, we say, to see this view of the subject thus anxiously considered; because there cannot be truth in all of the opposite forms of Christian government which we discern around us, and because there is no safeguard for the unity of the Church,—no defence against the multiplication of sects and parties from the pride and perversity of men,—except in a conscientious and uncompromising adherence to one established Scriptural and Apostolic mode of conferring authority to preach the Word, and administer the Sacraments of our holy Religion."

The following, from the same narrative, will also be interesting to our readers:

"Antecedent to the Divine Service on this occasion, we were struck with another pleasing incident,—an aged member of the Church, a Scottish Episcopalian, kneeling down and soliciting the blessing of the Bishop, upon this his first interview with him after his elevation to the Episcopate. There was something in this pleasing occurrence which impressively recalled to mind the days of patriarchal simplicity, and which implied a delightful recognition of the high and sacred character of an Overseer of the Church of God. None have been more sorely tried than the Episcopalians of Scotland in the maintenance of their Apostolical principles; and none cling to them with a purer and more fervent affection."

In continuing the account of the visitation of the Bishop of Toronto, the Church thus alludes to the Mohawk Church, near Brantford, the oldest but one in the Province. The prayers were read in the Mohawk language, in which also the bishop, through an interpreter, addressed the congregation. In this mission a large number of Indian children are taught the rudiments of an English education, blended with religious instruction. The mention of the funeral hymn sung in procession is worthy of note.

"This mission is under the charge of the Rev. Adam Elliott, and exhibits abundant evidences of the zeal and success with which, by the Divine blessing, his labors have been pursued. The Church, which had just been enlarged,—having been found too small for the increasing congregation,—was well filled with a body of worshippers reclaimed, for the most part, from paganism. The Prayers were read in the Indian language by the Missionary, the Rev. A. Elliott, and the Lessons by the Rev. A. N. Bethune: the responsive parts of the service were well joined in, and the singing was conducted with great spirit and pathos. Among the congregation, as well as amongst the persons confirmed, we discovered several colored people, both male and female; who, we understand, are connected with and live on terms of great amity with the Indians. *Twenty-five* persons were confirmed in all; and amongst the number, meekly kneeling by the side of Africans and Indians, was the wife of the faithful Missionary. His Lordship addressed the candidates as on the preceding day: and at the conclusion of the service, he was addressed by the chiefs of the Seneca tribe in a friendly and complimentary strain, and returned to them a cordial and appropriate reply.

In the course of the afternoon, there was occasion for the performance of the Funeral service, and nothing can exceed the solemnity with which it was conducted. The ritual of the Church of course is used; but we were struck with the peculiar impressiveness of their custom of singing a funeral hymn during the progress from the Church to the grave. Every voice seemed to unite in it, and its plaintive melodies were borne far away over the hills and through the forest."

Removal.—Bishop Whittingham having removed to his residence, No. 4 Paca Row, West Lexington-street, Baltimore, requests that all letters, papers and parcels intended for him, may be so directed. Mr. D. Brunner, Protestant Episcopal Depository, North Charles-street, Baltimore, has kindly consented to take charge of any parcels directed to his care.

The Rev. Albert D. Traver has been appointed Assistant Minister of All Saints' Church, New York, and Principal of the Male Parochial School recently established by that Church, and which, it is expected, will go into full operation on the first of November. Mr. T. enters upon his duties immediately.

The Rev. Stephen Douglass, the Rev. George D. Gillespie, and the Rev. Benjamin W. Stone, Deacons, having removed, with letters of dismission, from this Diocese to that of Western New York, and been there received, have changed accordingly their canonical residence.

GENERAL THEOLOGICAL SEMINARY.

Special Meeting of the Trustees.

The Right Rev. William R. Whittingham, D. D., St. Mark's Church in the Bowery Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church in the United States, having addressed to me a communication stating that on account of his consecration to the Episcopate of Maryland, he is desirous of resigning the above professorship as soon as a meeting of the Board of Trustees thall be ready to receive his resignation:—

Therefore, agreeably to the fourth article of the Constitution of the Seminary, I hereby call a Special Meeting of the Board of Trustees, for the purpose of receiving the resignation of Professor Whittingham, and any nomination of a successor which may be made by the founder of said Professorship; and for the transaction of such other business as the Board may then deem proper. The said special meeting to be held in the Sunday School Building in the rear of St. John's Chapel in this city, on Wednesday the fourth day of November next, at five o'clock in the afternoon.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, October 6, 1840.

The above is a copy of a circular designed for every member of the Board; as, however, it may, in some instances, fail of reaching the person to whom addressed, it is thus also published, with a request that it be inserted once or oftener in each of the other periodicals of the Church. B. T. O.

We see by the last Banner of the Cross, that the proprietors of that paper purpose changing from the *Quarto* to the *Folio* form the ensuing year.

TRINITY CHURCH, NANTUCKET, MASSACHUSETTS.

The Rev. Moses Marcus, we understand, is about to present for the first time, to the consideration of the Churchmen of this city, the very interesting case of the Church in the island of Nantucket; and it is with great pleasure that we express our full approbation of his contemplated proceeding, and commend earnestly to the sympathy of the members of our communion, an object which has peculiar claims upon all who desire the prosperity and extension of the Church of God.

In the exercise, as we think, of a sound discretion, and inspired with devotion to his cause, Mr. Marcus, about two and a half years ago, introduced to this island our form of worship. God's blessing has attended his faithful and self-sacrificing labors, and he has been worthily seconded by the people to whom he ministers. They have done what they could hitherto: but now, in a crisis of their affairs produced by the embarrassments of the time, they are obliged to ask the assistance of their Christian friends. To enable them to retain the ground they have so well occupied—to preserve to them their "beautiful house," lately consecrated to Almighty God—to prevent their worshippers, their poor, their little children of the Sunday school—from being left without an altar and without a refuge—we do trust that prompt and reasonable aid will be cheerfully afforded by their elder brethren of the same faith. If this should be done, the Church will be established at a point whence may be diffused widely and efficiently her holy influences.

(Signed.)

Thomas Lyell, Rector of Christ Church.
William Berrian, Rector of Trinity Church.
Jona. M. Wainwright, Assistant Minister of Trinity Church.
Edward Y. Higbee, Assistant Minister of Trinity Church.
James Milnor, Rector of St. George's Church.
Samuel Seabury, Rector of the Church of the Annunciation.
Manton Eastburn, Rector of the Church of the Ascension.
Joseph H. Price, Rector of St. Stephen's Church.
John M. Forbes, Rector of St. Luke's Church.
Lewis P. W. Balch, Rector St. Bartholomew's Church.
Antoine Verren, Rector du St. Esprit.
Benjamin I. Haight, Rector of All Saints' Church.
Isaac Peck, Assistant Minister of Christ Church.
James W. Cooke, Assistant Minister of St. George's Church.

New York, October 23, 1840.

JOURNALS OF NEW YORK CONVENTION.

Wanted, to complete sets of the Journals of the Convention of the Diocese of New York for the use of the Convention, the Journals for the following years. Any persons having all or any of the same, will confer a favor on the Church by sending them to the subscriber. Several gentlemen have already, with great liberality, offered their files, which have enabled the secretary to complete one set back to the year 1800, and another back to 1806.

The Journals now wanted are the following:
From the year 1788 to the year 1800 inclusive.
Two copies of 1805.
Also, 1806, 1808, 1809, 1812, (the Special Convention,) and of 1828.

Benjamin I. Haight,
Oct. 23, 1840. Secretary of Convention.

INTELLIGENCE.

The Clerical Robe.—The Presbytery of New Brunswick, N. J., at their late meeting, recommended to their brethren the adoption of the gown in the pulpit.—*Express.*

Diocese of Western New York.—The Rt. Rev. Bishop De Lancey held an ordination in Trinity Church, Centrefield, Ontario county, on Sunday, September 27, when the Rev. William W. Hecox, deacon, was admitted to the holy order of Priests. In the afternoon of the same day, the bishop preached in the Universalist house at East Bloomfield, to the Church lately organized in that village, and confirmed 13 persons.

Monroe county.—The bishop preached in the Methodist House at Honeoye Falls, where he confirmed 6 persons. It is hardly a year since the regular services of the Church were begun there by the Missionary, the Rev. Dr. Bruce. The same day the bishop preached in the Presbyterian house at Scottsville, on which occasion 5 children were baptized by the Missionary, Dr. Bruce.

Confirmations since the Convention.—The bishop held a confirmation in St. Paul's Church, Buffalo, on Saturday, October 3, on which occasion he preached and confirmed *ten* persons.

The next Sunday, 4th, the bishop preached in the morning in the house used by the congregation, at Niagara Falls.

The same day, in the afternoon, the bishop preached and confirmed *one* person in St. Paul's Church, Lewiston, Niagara county.

Diocese of Ohio.—We regret to learn that the Rev. Anson Clark has been obliged, on account of ill health, to resign the Rectorship of St. Paul's Church, Norwalk.

The Rev. S. G. Gassaway, B. D., has resigned the appointment of City Missionary at Cincinnati, and accepted a call to St. Peter's Church, Delaware.

The Rev. John Ufford has resigned the charge of St. Paul's Church, Maumee City, and accepted a call to Trinity Church, Newark.

The Rev. James B. Britton has resigned the rectorship of Christ Church, Indianapolis, Ia., and accepted a call to the rectorship of the Church at New Albany, same diocese.

The Rev. Thomas B. Flower has received and accepted an unanimous call to the rectorship of Durham Parish, Charles county, Maryland.—*Gambier Observer.*

Ordinations.—Sunday, October 4th, in Christ Church, Alexandria, Bishop Meade admitted Messrs. James Chrisholm and Joseph Earnest, alumni of the Theological Seminary of Virginia, to the order of Deacons. Mr. Earnest has the temporary charge of the Church at Charlottesville, and Mr. Chrisholm will be principally employed in the religious instruction of the slaves on two contiguous plantations in Albemarle county.

Confirmations.—Bishop Brownell confirmed *one hundred and fifty-six persons,* in thirteen parishes, during his late tour through a portion of Fairfield county.

The Rev. William H. Lewis has resigned the rectorship of St. Michael's Church, Marblehead, and accepted a call to St. Paul's Brooklyn.

The Rev. N. B. Scriver departed this life at his missionary station on the Wateree, S.C., on the 11th September, in the 40th year of his age.

St. Luke's Church, Philadelphia.—The sale of pews took place at this church yesterday, and was attended by a considerable number of gentlemen and ladies. At the appointed time the sale commenced, and the bidding was very free for some time, the premium for the first choice was $130, for the second $110, for the third $125, —the premium on the rest ranging from $30 to $125.

The church has been built with great taste, and reflects much credit on the architect, Mr. Stewart. —*U. S. Gaz.*

Ordination.—On Wednesday, Sept. 16th, in Christ Church, Meadville, Pa., Mr. John P. Hosmer and Mr. William M. Burton, (lately a Methodist minister,) were admitted to the holy order of Deacons, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. Mr. Tullidge; sermon by the Bishop; the candidates were presented by the Rev. Mr. Crumpton, Rector of the Parish; and the Rev. T. H. Michell assisted the Bishop at the holy communion.

On Sunday, September 20th, Bishop Onderdonk confirmed thirty-six persons in Trinity Church, Pittsburg.—*Gambier Observer.*

We are gratified to learn from the last Gambier Observer, that the Assessment Committee of the Diocese of Ohio acknowledge the receipt of $307 since August 10, toward paying the arrears of the Bishop's salary.

DEATH OF THE BISHOP OF CHICHESTER.

This distinguished prelate died on Thursday, August 27, at Broadstairs, after a short illness, at the advanced age of 72 years. The Right Rev. divine had not been in the best health for some months; but during the whole of the late parliamentary session, was able to attend in the House of Lords. As a scholar, he had few equals. Early in his career, he became tutor to the sons of the late Sir Samuel Romilly, through the interest of whose family and connections, aided by his own talents, it is supposed much of his prosperity was owing. He was appointed first Principal of King's College, London, where his biblical knowledge and excellent superintendence of that seminary of learning, were productive of the most beneficial effects. While holding that high and responsible office, he was earnest in his endeavors for its success, and untiring in promoting its exalted objects. From that station he was, in 1836, called to one still higher and more honored, being then nominated Bishop of Chichester, succeeding Dr. Maltby, on the translation of the latter to the see of Durham. Though little more than three years have elapsed since Dr. Otter's appointment, numbers will remember his performance of its duties with affectionate regret and sincere respect for his superior character as a scholar and a Christian. The late Dr. William Otter was Senior Wrangler at Cambridge, in 1790. He was a member of the Senate of the London University.—*London paper.*

The ninth anniversary of that most awful and tremendous visitation, the hurricane of the 11th August, 1831, which reduced this island to a heap of ruins, and a scene of appalling desolation, was religiously commemorated yesterday. Probably ten thousand individuals were assembled in the numerous places of public worship, most of them, we should hope, deeply humbled under a sense of their unworthiness, and thoroughly impressed with gratitude for their wonderful preservation when there seemed to be no hope of safety from the raging of the elements, and when human precaution was of no avail against the fury of the storm.—*Barbadian of August 12.*

DEMERARA.

Chapel on Plantation Hampton Court, Trinity Parish, Essequebo.—The first stone of this edifice, we are informed, was laid on Tuesday, the 11th instant, by John Lane, Esq., assisted by the Clergy and Vestry of the parish. A large majority of the more influential and respectable parishioners was present, and almost all the laborers—for whose benefit the Chapel is chiefly designed—of the three large estates, Hampton Court, Devonshire Castle, and Walton Hall.—*Barbadian of Aug.*

On the 8th instant, the Vicar General of the Diocese of Barbados and the Leeward Islands, on behalf of the Lord Bishop of the Diocese, granted the following licenses, viz., to Daniel Dean Cave, as Catechist and Schoolmaster; to Duncan Campbell, to James Steinson, and to Isaac Conway, as Schoolmasters in the Parish of the Holy Trinity, in the county of Essequebo, in the Province of British Guiana; and to Charles Rudder Arthur, as Schoolmaster in the District of St. Giles, in the Parish of Saint Michael, in the Island of Barbados. —*Ib.*

We have heard from good authority, and mention it with sincere pleasure, that the Lord Bishop may be expected here some time in November. We understand his Lordship would take his passage in the 2d October packet. The country will rejoice to see him again amongst us.—*Ib.*

Miles Coverdale, Bishop of Exeter, and the translator of the first Bible that received the royal sanction, was interred in 1563, in the Church of St. Bennet Fink, London. That church was built in 1438, and is now to be removed to make way for the Royal Exchange. If any relics of the ancient divine can be found, they are to be re-interred with great solemnities.

The Rev. Philip Nicholas Shuttleworth, D. D., Warden of New College, Oxford, has been appointed Lord Bishop of Chichester, and was consecrated at Lambeth, on Sunday, the 20th September, by His Grace the Archbishop of Canterbury, and the Bishops of Rochester and Peterborough.—*British Magazine.*

Died, July 7th, the Right Reverend John Banks Jenkinson, D. D., Bishop of St. David's. Consecrated 1825, when Dean of Winchester.

MARRIED,

In Somerset county, Eastern Shore of Maryland, on the 13th inst., by the Rev. Mr. Crosdale, the Rev. Richard H. Waters, Rector of Queen Caroline Parish, Ann Arundel county, Maryland, to Miss Adeline E. W. Dashiell.

On Tuesday, 13th inst., by the Rev. R. B. Claxton, the Rev. A. Shiras, of Berryville, Va., to Miss Frances A. Butler, daughter of Steuben Butler, Esq., of Wilkesbarre, Wyoming Valley, Pa.

Since our last number went to press, the Bishop of this Diocese has been subjected to a severe domestic affliction, in the loss of a very promising son. John Charles Onderdonk was remarked by those who knew him for his frank and ingenuous temper, and for his more than ordinary intellectual abilities. He expired on the 15th of October, after a short but severe illness, in the 15th year of his age. In recording the event, we are confident that we express the feelings of our readers, as well as our own, in tendering to the father and family of the deceased our sincere condolence, with the prayer that the bereavement may be sanctified to their spiritual good.

CALENDAR.

OCTOBER.

25. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.

NOVEMBER.

1. Twentieth Sunday after Trinity, and Festival of All Saints.
5. (Unless some other day be appointed by the civil authority) Thanksgiving Day.
8. Twenty First Sunday after Trinity.
15. Twenty Second Sunday after Trinity.
22. Twenty Third Sunday after Trinity. On this day the Collect, Epistle, and Gospel for the Twenty Fifth Sunday are to be used.
29. Advent Sunday.
30. St. Andrew the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester county. Wednesday, October 14, laid the corner-stone of St. Ann's Church, Morrisiana, a building to be erected, on his estate, by Gouverneur Morris, Esq. The address was delivered by the Rev. Peter S. Chauncey, Rector of Christ Church, Rye. The Rev. William Powell, Rector of St. Peter's Church, Westchester, was also present.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 6, St. Mary's Church, *Brooklyn.*

Fourth Sunday in Advent, December 20, Church of the Nativity, *New York.*

Second Sunday after the Epiphany, January 17, Calvary Church.

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

NOTICES.

LADIES' SALE AT WOODBRIDGE, N. J.

The ladies of Trinity Church, Woodbridge, purpose holding a sale on Wednesday, the 28th inst., in the academy, of useful and fancy articles, for the purpose of aiding in the discharge of the debt incurred in erecting the fence around the grave-yard. All persons friendly to the cause are respectfully invited to attend. Sale to commence at 11 o'clock. Should the weather prove unfavorable, it will be postponed until the first fair day.

Oct. 1840.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

The regular quarterly meeting of the Board of Managers of this society will be held at the committee room of the Church of the Holy Evangelists, Vandewater street, on Monday, the 26th instant, at half past 7 o'clock, P. M.

Oct. 21, 1840. W. Mulligan, Ass't Sec.

ACKNOWLEDGMENTS.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations to the funds of the Institution:

From St John's ch, Troy, a collection, $14 02. From All Saints ch, N Y, a collection, $80. From Christ ch, Troy, a collection, by the Rev E Ingersoll, rector, $17 65. Total, $111 67.

John W. Mitchell,
Treasurer of General P. E. S. S. U.

New York, Oct. 21, 1840.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sum—

From Capt Augustus Proal, to constitute himself a life member, $25.

☞ An edition of seven or eight thousand prayer books is needed for distribution. The aid of the friends of the society is respectfully solicited to accomplish the object.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 23 Ann-street, by
Thomas C. Butler, Agent.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending 22d Oct. from the following individuals, viz.

From Belknap & Hamersley, Hartford, Con; Joseph Gill, Richmond, Va; R S H George, Philadelphia; A E Miller, Charleston, S C.

Packages have been forwarded from the Depository during the fortnight ending Oct. 22, as follows:

To W Rowland, for Rev J H Wingfield, Norfolk, Va, per schr Ann D; to R S H George, Philadelphia, per Union Line; to A E Miller, Charleston, S C, per ship Catharine; to Joseph Gill, Richmond, Va, per schr Spy; to H Rousseau, for St Paul's Sunday school, Troy, one package sent to West & Brigham, 116 Maid-nlane; to Emmanuel ch Norwich, Con, one package, care Isaac Inyen, 169½ Pearl st.

NEW BOOKS.

DISCOURSES on the Catechism of the Protestant Episcopal Church, by the Rev. Dr. Henshaw, $2 50. Christ to Return, a series of lectures by the Rev. G. E. Hare, with an Introductory Essay, by Bishop Ives, 50 cents.

Caswell's America and the American Church, $2 50. Preparing for the press, The Clergyman's Companion, to be re-arranged and comprised in a portable volume, by the Rt. Rev. Bishop Ives.

SWORDS, STANFORD & CO.

Oct 24

CHURCH ALMANAC FOR 1841,

JUST PUBLISHED and for sale by the Protestant Episcopal Tract Society, at their Depository, 28 Ann street, price four dollars a hundred, fifty cents a dozen, or six and a quarter cents single.

Oct 17 Thomas C. Butler, Agent.

CATECHISM ON THE HOMILIES.

BY THE REV. H. ANTHON, D. D.

FOR SALE by H. & S. Raynor, 76 Bowery, and Swords, Stanford & Co., 152 Broadway.

Oct 17—3t

SABBATH READING.

GOULD, NEWMAN & SAXTON, have just published a Book for the Sabbath, in three parts.

I. Origin, Design and Obligation of the Sabbath.
II. Practical Improvement of the Sabbath.
III. Devotional Exercises for the Sabbath: By J. B. Waterbury, author of "Advice to a Young Christian," "Happy Christian," &c. For sale, wholesale and retail, corner of Fulton and Nassau-streets. Also, a general assortment of Theological Books.

Oct 17—2t

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. Brunner, No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.

Troy, Oct 1, 1840—tf

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY.

THE Fall Term will commence on the first Wednesday in November. Aug. 29—tf

YOUNG LADIES' LYCEUM INSTITUTE,

IN JERSEY CITY.

THE duties of this Seminary will be resumed on Monday, September 7. The number of boarders is limited, and those under 12 years of age will be preferred.

Terms—Board and tuition in the English branches, pupils under 12 years, $200; over that age, $250 per annum. French, Music, &c., an extra charge. Circulars containing further particulars may be obtained of Swords, Stanford & Co., Broadway, New York, or at the residence of the Principal, E. WINTER,
Grand street, Jersey City.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D Barry, Rector of St Matthew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N. J., Aug. 29, 1840.—tf

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Duane Street, opposite Duane Park,

REV. ALDERT SMEDES, RECTOR.

THE Fall Term of this School will commence on the first day of September. A punctual attendance of the pupils is requested. Aug. 15—tf

THEOLOGY FOR THE PEOPLE.

A SERIES of Discourses on the Catechism of the Protestant Episcopal Church; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore, —just published, and for sale by

Oct. 3—tf Charles Henry.

WANTED—A situation in New York or vicinity as instructor in a respectable public or select English school, and also as teacher of Vocal Music and leader of a choir, by an experienced middle aged man, a communicant of the Protestant Episcopal Church. Any location more southern, or upon the sea coast, offering a retired, pleasant, and permanent residence for a small family, will be acceptable. The services of an organist may also be afforded. References unexceptionable. Inquire at this office. Oct 3

SELECT CLASSICAL FAMILY SCHOOL.

THE Rev. H. Adams, of Saugerties, Ulster county, N. Y., having procured valuable assistance in his select school, of twelve boys, would now receive a few boys, for whom there are vacancies.

The healthiness of the location, the excellence of the accommodations, the great attention paid to pupils, as well as the smallness of the number received, make this one of the most desirable places for the education of youth.

Saugerties is on the Hudson river, one hundred miles, or seven hours from the city of New York, to which place a steamboat plies regularly twice a week in addition to the daily line boats.

References, by permission, to the Rt. Rev. B. T. Onderdonk, D. D., J. M. Wainwright, D. D., Manton Eastburn, D. D.; Mr. F. R. Backus, No. 49 Wall street, Messrs. Barclay & Livingston, No. 26 Broad street, and Mr. Reyborn, No. 10 Old Slip. Circulars or any other information may be had of the last named gentleman, or from the Principal, on application by letter. Oct 10—tf

CHURCH ORGANS AND PARLOR ORGANS.

HENRY ERBEN, No. 172 Centre-street,
offers for sale
ELEVEN CHURCH AND PARLOR ORGANS,
varying in price from $350 to $1,000, which he will dispose of on accommodating terms. Oct 10—tf

ST. MARY'S HALL,

GREEN BANK, BURLINGTON, N. J.

THE BISHOP OF NEW JERSEY, PATRON.

THE Winter Term of this Institution will commence on the first day of November. The charges for term of five months, for boarding, lodging, fuel, use of bed, bedding, towels, all English branches, ancient languages, and psalmody, are $106. Washing is charged at 50 cents per dozen. Music, with use of Piano, $15 per quarter; French, $7 50; Drawing, $8 per quarter.

At the suggestion of several friends of the Institution, and in consequence of the pecuniary depression of the country, the following propositions are made:

I. A deduction of ten per cent. will be made on all bills of the second year, of fifteen per cent. the third, and of twenty per cent. on subsequent years.

II. To those who send pupils for three or more years, leaving the time of their attendance on the usual ornamental branches at the discretion of the Principal, the whole charge for the term, including washing, (amounting in the usual items do, to about $180,) will be $150.

III. When three or more daughters of one family are educated at the Hall, a deduction of twenty per cent. will be made on all bills.

IV. When more than five and less than ten pupils come from the same neighborhood a deduction of fifteen per cent. on all bills will be made; and when the number is more than ten, a deduction of twenty per cent.

One hundred dollars must be paid at the beginning of every term; and all money for the use of pupils, must be left with the Principal. No bills to be contracted by or for the pupils. When the term bills are not within ten days after the close of the term, a draft will be drawn and the expenses charged.

Address the Rev. R. I. Germain, Chaplain, Principal Teacher, and Head of the Family, St. Mary's Hall, Burlington, N. J. Oct 10—7t

ST. MATTHEW'S HALL,

PORT COLDEN, WARREN COUNTY, N. J.

THIS Institution will commence the Winter Session, on Monday, the second November next, under competent and efficient teachers. Those desirous to secure a good situation for their sons or wards, will please address, for further information,

Oct 3—6t Wm. C. Dusenbury.

COOPERSTOWN BOARDING SCHOOL FOR YOUNG LADIES.

MISS M. A. SPAFARD, Principal and Instructress in the higher English branches and Mathematics.

Miss O. Maverick, teacher of Drawing and Painting, and assistant teacher in the English department.

Mr. J. C. Rogers, teacher of Vocal and Instrumental Music.

Mr. —— Feber, instructor in the French language.

The next term of this school will commence on Tuesday, the 20th of October, 1840.

TERMS.

For Board, Washing, and instruction in the English branches, per year,	$142 00
" Drawing and Painting, per term,	5 00
" French,	5 00
" Music, do	10 00
" Use of Piano, one hour a day,	1 00

And for two or more hours, in proportion—*no extra charges.*

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D., Wm. H. Townsend, Esq., Cashier of Clinton Bank, New York city; Rt. Rev. Wm H. De Lancey, D. D., Thomas Spencer, Esq., M. D., and Dr Hadley, Geneva, Western New York; Rev. F. T. Tiffany, J. Fenimore Cooper, Esq., Hon. S. Nelson, Hon. E. Foote, George Pomeroy, Esq., James Stowel, Esq., and Rev. O. Whiston, Cooperstown; Jacob Livingston, Esq., Cherry Valley; Rev. Joseph Ransom, Westford; Rev. H. Wilkins, Springfield. Oct 3—6t$

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

New Haven, Connecticut.

THE Winter term of this School will commence on Thursday, the 1st of October. Cards of terms will be furnished on application, and references given.

New Haven, Sept. 24, 1840.

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St. Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 12.

DELAWARE ACADEMY.

Rev. Daniel Shepard, A. M., *Principal.*

Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition for any or all the branches, is fixed at $3 50 per term of 14 weeks. Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is in every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

FABER ON ROMANISM.

THE Difficulties of Romanism, by George Stanly Faber, B. D., author of the "Difficulties of Infidelty," "Doctrine of Election," &c. A NEW EDITION, with an Introductory Essay, by Rev. John Coleman, Philadelphia. Just published and for sale by

Charles Henry,
Sept 26 124 Fulton-street.

POETRY.

The following verses, which we copy from the Theological Works of Henry More, D. D., (London, 1708,) breathes the spirit of Catholic devotion.

AN HYMN

Upon the REDEMPTION of the World through CHRIST in his Reintroduction of the New Creature.

THE NARRATION.

The Lord both heaven and earth hath made,
His Word did all things frame,
And laws to every creature gave
Who still observe the same.
The faithful Sun doth still return
The seasons of the year,
And at just times the various Moon,
Now round, now horn'd, appears.

The plants retain their virtues still,
Their verdure and their form:
Nor do the birds or beasts their guise
Once change or shape transform.
'Tis only Man, alas! that brake
Betimes thy sacred Law,
And from that image heavenly, pure,
To beastly shape did grow.

He headstrong left thy holy Will,
His own lusts to pursue;
Whence the true Manly Form did fail,
And brutishness ensue.
But Thou, O GOD, who by thy Word
Didst frame all things of nought,
By the same Word made Flesh, for man
Hast rich Redemption wrought.

Thy choice Creation-piece thus marr'd
Thou didst again create,
And by th' Incarnate Word restor'st
Unto his pristine state.
The glory of which work raying forth,
Whiles CHRIST from death doth rise,
These two Creations, one Seventh Day
By right doth solemnize.

THE APPLICATION.

God, who commanded first the light
Out of the dark to shine,
Enliven and enlight our hearts
By his pure Word divine!
That when this new creation work
In us is finished clear,
The bright and glorious face of CHRIST
May in our souls appear.*

That we thus once redeemed from sin,
From our own works may cease,
And rest in GOD'S eternal love,
The Spirit's joy and peace;
And quit from this earth's toil, at last
May sing among the blest,
In that long lasting Sabbath-day,
That Jubilee of rest.†

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* For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of JESUS CHRIST. 2 Cor. iv. 6.

† For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Heb. iv. 10.

THE CHRISTIAN WATCHING FOR THE COMING OF HIS LORD.

This, then, is to watch; to be detached from what is present, and to live in what is unseen; to live in the thought of Christ as He came once, and as He will come again; to desire his second coming, from our affectionate and grateful remembrance of his first. And this it is, which we shall find that men in general are without. They are indeed without faith and love also; but at least they profess to have these graces, nor is it easy to convince them that they have not. For they consider they have faith, if they do but own that the Bible came from God, or that they trust wholly in Christ for salvation; and they consider they have love, if they obey some of the most obvious of God's commandments. Love and faith they think they have; but surely they do not even fancy that they watch. What is meant by watching, and how it is a duty, they have no definite idea; and thus it accidentally happens, that watching is a veritable test of a Christian, in that it is that particular property, of faith and love, which, essential as it is, men of this world do not even profess; that particular property, which is the life of energy of faith and love, the way in which faith and love, if genuine, show themselves.

It is easy to exemplify what I mean, from the experience which we all have of life. Many men indeed are open revilers of religion, or at least openly disobey its laws; but let us consider those who are of a more sober and conscientious cast of mind. They have a number of good qualities, and are in a certain sense, and up to a certain point, religious; but they do not watch. Their notion of religion is briefly this: loving God indeed, but loving this world too; not only doing their *duty*, but finding their chief and highest *good*, in that state of life to which it has pleased GOD to call them, resting in it, taking it as their portion. They serve GOD and seek Him; but they look on the present world as if it were the eternal, not a mere temporary scene of their duties and privileges, and never contemplate the prospect of being separated from it. It is not that they forget GOD, or do not live by principle, or forget that the good of this world are His gift, but they love them for their own sake more than for the sake of the Giver, and reckon on their remaining, as if they had the permanence which their duties and religious privileges have. They do not understand that they are called to be strangers and pilgrims upon earth, and that their worldly lot and worldly goods are a sort of accident of their existence, and that they really have no property, though human law guarantees property to them. Accordingly they set their heart upon their goods, be they great or little, not without a sense of religion the while, but idolatrously. *This* is their fault,—an identifying GOD with this world, and therefore an idolatry towards this world; and so they are rid of the trouble of looking out for their GOD, for they think they have found Him in the goods of this world. While, then, they are really praiseworthy in many parts of their conduct, benevolent, charitable, kind, neighborly, and useful in their generation, nay, constant perhaps in the ordinary religious duties which custom has established, and while they display much right and amiable feeling, and much correctness in opinion, and are even improving in character and conduct as time goes on, correct much that is amiss, gain greater command over themselves, mature in judgment, and are much looked up to in consequence; yet still, it is plain that they love this world, would be loath to leave it, and wish to have more of its good things. They like wealth, and distinction, and credit, and influence. They may improve in conduct, but not in aims; they advance, but they do not mount; they are moving on a low level, and were they to move on for centuries, would never rise above the atmosphere of this world. "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved." This is the temper of mind which they have not; and when we reflect how rarely it *is* found among professing Christians, we shall see why our Lord is so urgent in enforcing it;—as if He said, "I am not warning you, my followers, against open apostacy; that will not be; but I foresee that very few will keep awake and watch while I am away. Blessed are the servants who do so; few will open to me *immediately*, when I knock. They will have some thing to do first; they will have to get ready. They will have to recover from the surprise and confusion which overtake them on the first news of my coming, and will need time to collect themselves, and summon about them their better thoughts and affections. They feel themselves very well off as they are; and wish to serve GOD as they are. They are satisfied to remain on earth; they do not wish to change."

Without denying, then, to these persons the praise of many religious habits and practices, I would say that they want the tender and sensitive heart, which hangs on the thought of CHRIST, and lives in His love. The breath of the world has a peculiar power in what may be called rusting the soul. The mirror within them, instead of reflecting back the SON OF GOD, their Saviour, has become dim and discolored: and hence, though (to use a common expression) they have a good deal of good *in* them, it is only *in* them, it is not through them, around them, and upon them. An evil crust is *on* them; they think with the world; they are full of the world's notions and modes of speaking; they appeal to the world, and have a sort of reverence for what the world will say. There is a want of naturalness, simplicity, and childlike teachableness in them. It is difficult to touch them, or (what may be called) get at them, and to persuade them to a straight forward course in religion. They start off when you least expect it; they have reservations, make distinctions, take exceptions, indulge in refinements in questions where there are really but two sides, a right and a wrong. Their religious feelings do not flow forth easily at times when they ought to flow; either they are difficult and say nothing, or else they are affected and strained in their mode of conversing. And as a rust preys upon metal and eats into it, so does this worldly spirit penetrate more and more deeply into the soul that once admits it. And this is one great end, as it would appear, of afflictions, viz., to rub away and clear off these outward defilements, and to keep the soul in a measure of its baptismal purity and brightness.

Now, it cannot surely be doubted that multitudes in the Church are such as I have been describing, and that they would not, could not, at once welcome our LORD on his coming. We cannot indeed apply what has been said to this or that individual; but on the whole, viewing the multitude, one cannot be mistaken; there may be exceptions; but after all conceivable deductions, a large body must remain thus double-minded, thus attempting to unite things incompatible. This we might be sure of, though CHRIST had said nothing on the subject; but it is a most affecting and solemn thought, that He has actually called our attention to this very danger, the danger of a worldly religiousness, for so it may be called, though it is religiousness; for this mixture of religion and unbelief, which serves GOD indeed, but loves the fashions, the distinctions, the pleasures, the comforts of this life,—which feels a satisfaction in being prosperous in circumstances, likes pomps and vanities, is particular about food, raiment, house, furniture and domestic matters, courts great people, and aims at having a position in society. He warns of the danger of having our minds drawn off from the thought of Him, by whatever cause; He warns us against *all* excitements, *all* allurements of this world; He solemnly warns us that the world will not be prepared for His coming, and tenderly intreats of us not to take our portion with the world. He warns us by the instance of the rich man, whose soul was required, of the servant who eat and drank, and of the foolish virgins. When He comes, they will one and all want time; their head will be confused, their eyes will swim, the tongue falter, their limbs totter, as men who are suddenly awakened. They will not all at once collect their senses and faculties. O fearful thought! the bridal train is sweeping by,—angels are there,—the just made perfect are there,—little children and holy teachers, and white robed saints, and martyrs washed in blood; the marriage of the LAMB is come, and His wife hath made herself ready. She hath already attired herself; while we have been sleeping, she has been robing; she has been adding jewel to jewel, and grace to grace; she has been gathering in her chosen ones, one by one, and has been exercising them in holiness, and purifying them for her LORD; and now her marriage hour is come. The holy Jerusalem is descending, and a loud voice proclaims, "Behold, the Bridegroom cometh; go ye out to meet Him!" But we, alas! are but dazzled with the blaze of light, and neither welcome the sound, nor obey it,—and all for what? what shall we have gained then? what will this world have then done for us?—wretched, deceiving world! which will then be burned up, unable not only to profit us, but to save itself. Miserable hour, indeed, will that be, when the full consciousness breaks on us, of what we will not believe now, that we *are* at present serving the world. We trifle with our conscience now; we deceive our better judgment; we repel the hints of those who tell us that we are joining ourselves to this perishing world. We *will* taste a little of its pleasures, and follow its ways, and think it no harm, so that we do not altogether neglect religion. I mean, we allow ourselves to covet what we have not, to boast in what we have, to look down on those who have less; or we allow ourselves to profess what we do not practise, to argue for the sake of victory, to debate when we should be obeying, and we pride ourselves on our reasoning powers, and think ourselves enlightened, and despise those who had less to say for themselves, and set forth and defend our own theories; or we are over-anxious, fretful, and care-worn about worldly matters, spiteful, envious, jealous, discontented, and evil natured; in one way or other we take our portion with this world, and we will not believe that we do so. We obstinately refuse to believe it; we know we are not altogether irreligious; and we persuade ourselves that we are religious. We learn to think it is possible to be too religious; we have taught ourselves that there is nothing high or deep in religion, no great exercise of our affections, no great food for our thoughts, no great work for our exertions. We go on in a self-satisfied or a self-conceited way, not looking out of ourselves, not standing like soldiers on the watch, in the dark night; but we kindle our own fire, and delight ourselves in the sparks of it. This is our state, or something like this, and the Day will declare it; the Day is at hand, and the Day will search our hearts, and bring it home even to ourselves, that we have been cheating ourselves with words, and have not served CHRIST as the Redeemer of the soul claims; but with a meagre, partial, worldly service, and without really contemplating Him who is above and apart from this world.

Year passes after year, silently; CHRIST'S coming is even nearer than it was. O that, as He comes nearer earth, we may approach nearer heaven! O, my brethren, pray Him to give you the heart to seek Him in sincerity. Pray Him to make you in earnest. You have one work only, to bear your cross after Him. Resolve in His strength to do so. Resolve to be no longer beguiled with "shadows of religion," by words, or by disputings, or by notions, or by high professions, or by excuses, or by the world's promises or threats. Pray Him to give you what Scripture calls, "an honest and good heart," or a perfect heart, and without waiting begin at once to obey Him, with the best heart you have. Any obedience is better than none—any profession which is disjoined from obedience is a mere pretence, and deceit. Any religion which does not bring you nearer to GOD, is of the world. You have to seek His face; obedience is the only way of seeking Him. All your duties are obediences. If you are to believe the truths He has revealed, to regulate yourselves by His precepts, to be frequent in His ordinances, to adhere to His Church and people, why is it, except because *He* has bid you? And to do what he bids, is to obey Him, and to obey Him is to approach Him. Every act of obedience is an approach, an approach to Him who is not far off, though He seems so, but close behind this visible screen of things which hides Him from us. He is behind this material frame-work; earth and sky are but a veil going between Him and us; the day will come when He will rend that veil, and show Himself to us. And then, according as we have waited for Him, will He recompense us. If we have forgotten Him, He will not know us: but "blessed are those servants, whom the LORD, when He cometh, shall find watching. . . . . . . He shall gird Himself, and make them sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them, blessed are those servants." May this be the portion of every one of us! It is hard to attain it; but it is woful to fail. Life is short; death is certain; and the world to come is everlasting.—*Rev. J. H. Newman.*

THE REFORMATION.

The Reformation, or rather, perhaps, to ascend to the primary and moving cause of the Reformation itself, the invention of printing, had set loose all the great questions not merely of theological but of political science and speculative philosophy. Throughout Europe, wherever there was a period of cessation from actual war or civil contention, men of different degrees of strength, sagacity, and subtlety, encountered those problems, some of which were within the sphere, some stretched far beyond the limits of human knowledge. At first the boundaries of the several branches of injury were vague and uncertain. Mr. Hallam must have experienced some difficulty in assigning the more distinguished and universal writers to their proper sphere. Speculative philosophy was straining to throw off the long-established yoke of theology; theology struggled to maintain its supremacy, not over metaphysics alone, but over physical science.

In the south of Europe, the re-established power and vigilance of the Church, the strict uniformity of the Jesuit system of education, though it could not entirely suppress the struggles of the rebellious intellect, yet succeeded in taming it to more complete though not such manifest, subjection. Mr. Hallam, following M. Ranke, (we venture to refer to our own articles on M. Ranke's history,) has done ample justice to the influence of the Jesuit order.

But the very merits of the Jesuit education were its most dangerous influences. It raised the general level of instruction, and thereby seemed to acquire a right to keep down every thing which could aspire above it. Paradoxical as it may sound, we suspect that nothing would tend so much as a universal, regular, and uniform education to suppress genius, originality, and invention. What really great mind, which has advanced human knowledge in any one of its more important branches, arose out of the Jesuit schools, those schools which, no doubt, to a certain extent, encouraged and disseminated letters and philosophy? Descartes, it must be remembered, though educated in a Jesuit school, before he began to philosophise had retired beyond their influence, into the free atmosphere of Holland. In our admiration of Galileo, and our indignant sympathy in his persecution, we cannot but consider what Galileo might have been, if his lot had been cast in a northern country. It is impossible to calculate the unseen and impalpable weight of popish despotism in depressing the free and aspiring intellect. The consciousness of restraint, the constant balancing between the value and importance of a discovery, and the risk and odium of offending the established rule by publishing it, the natural desire of peace, which is so necessary to calm and meditative inquiry, hold down by their own imperceptible chains the strongest and most courageous spirit. The Italian mind seems never to have been wanting in philosophical invention and subtlety, (the geologists, we believe, look to Italy for the legitimate parents of their science,) but their motions have been too jealously watched, their progress so much impeded by the resistance of educational and ecclesiastical prejudices, that they have contributed in a less degree than might have been expected to the advancement of human knowledge. Even in letters, Sarpi was safe only under the protection of his Venetian countrymen who steadily maintained their independence against the papal see; but at a much later period, the persecution of Giannone showed that history could not speak with freedom on subjects connected with the conflicting powers of the Church and the state. The natural consequence of this has been, that in Italy, when bolder and more irregular minds have burst their bondage, they have plunged desperately forward, and rushed into the most extreme opinions. In religion, this was the case with those reformers who were prudent or fortunate enough to escape beyond the frontiers of Italy, the Socini, and, among others, Aconcio, the first writer, as Mr. Hallam justly observes, who limited the fundamental articles of Christianity to a small number, (Aconcio himself was, probably, an Arian, and included the Trinity among the disputable points,) and anticipated that broad principle of toleration, which was afterwards asserted by the Arminians of Holland, and by Jeremy Taylor, in his celebrated "Treatises on the Liberty of Prophesying." In speculative philosophy, they went wandering on, in the seclusion of their own souls, and might almost seem to take delight in tampering with forbidden thoughts. Mr. Hallam has given a very lucid view of the pantheistic tenets of Telesio, of Jordano Bruno, and, at a later period, of the singularly fanciful hypotheses of Campanella. On these writers, however, we must content ourselves with a reference to his volumes. The extreme political theories were in general the growth of countries, in which men's minds had, as in France, been wrought up by fierce factions and civil wars to the most violent oppugnancy; or where on one side the Reformation principle asserted the supremacy of the State, the reviving Roman Catholicism of the Church, with the most uncompromising and unlimited vehemence. The oppressions of the governments, which were enough "to drive a wise man mad"—the classical studies which offered the republics of Greece and Rome for models of public liberty—the fanaticism, which sought its only precedents in the Jewish polity—the asserted power of the Church over heretical or apostate sovereigns—wrought together in strange accordance to develop and promulgate the doctrine of tyrannicide; the Scotch Republican, the English Churchman, the French Leaguer, and the Spanish Jesuit—Buchanan, Poynet, Rose, and Boucher, and Mariana—met together by different roads on this perilous point. Mr. Hallam, at the close of this part of his subject, introduces a luminous vindication of the right of Bodin (the author of the "Republic") to an eminent rank among political writers.—*Quarterly Review, Art. Hallam's Introduction.*

From the New York Evangelist.

ST. PAUL'S SPIRIT OF ACCOMMODATION.

Often it is said, "St. Paul became all things to all men." In conversation, this allusion is frequently made for the purpose of depreciating the claims of moral obligation, especially in reference to the duties of ministers of the Gospel. The practical application is made to the minister thus: "You had better not take a decided stand in defence of this or that unpopular doctrine, or for the support of that sin-rebuking course of action; for you know *St. Paul* became all things to all men." The apostle's expression is, "I am made all things to all men." His meaning is, as the context clearly evinces, (see 2 Cor. chap. ix.,) that he would deny himself, he would waive non-essentials, and would use all proper efforts to overcome the prejudices of the various classes of persons to whom he wished to gain access as a herald of the great salvation.

His language is—"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

To farther illustrate his principles of action, he mentions "Jews," and those "under the law," and those "without law," then adds—"To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." He designs to tell us, therefore, that he regarded the preaching of the Gospel, for the purpose of saving souls, as his primary and soul-absorbing work; and to this calling he was resolved to make the plans of his whole life subservient. He did not intend to leave the impression upon any mind, that he would lean a little this way, and a little that way, and a little the other, in matters where truth and duty were at stake. His writings, his preaching, and all his actions, after he inquired, "Lord, what wilt *thou* have me to do?" furnish an ample refutation of such an interpretation of his words.

ST. PAUL'S METHOD OF TREATING DEFAMATION.

1 Cor. iv. 13. "*Being defamed we entreat.*" This manifests the spirit of Christ.

It may sometimes be the duty of a disciple of Christ, and even of a minister of the Gospel, to appeal to the civilian for the protection of character; but ordinarily, to "entreat," and to live a holy life, will guard the reputation of the Christian, and of the ambassador of Christ, from permanent injury. The spirit of the world says—"when defamed, prosecute and retaliate;" the Gospel says, "*entreat.*"

ST. PAUL'S CITIZENSHIP.

Acts xxi. 39. But Paul said. "*I am a citizen* of no mean city." Ministers of the Gospel are *citizens*, and *as such*, they have duties to perform. The multitude need to be reminded of this truth; and ministers themselves are in danger of forgetting it.

ST. PAUL'S STABILITY.

Acts xx. 24. "*But none of these things move me.*"

The care of all the churches; trials within, and without; stripes, imprisonments, perils by sea and by land, and perils among false brethren—all, he endured without swerving from his fixed purpose to preach Christ crucified. Such constancy arose *from love to Christ.*

ST. PAUL'S CLOAK.

2 Tim. iv. 13. "The *cloak* which I left at Troas, with Carpus, when thou comest bring with thee."

Pressing duties of great moment, constantly occupied the attention of Paul; but he did not disregard the ordinary concerns of life. He took care of his apparel. For some reason he had left his cloak, but he knew where he had left it, and with whom; and he took care, in the close of an inspired epistle, to charge Timothy to bring the cloak safely to him, and to come before winter. We have here a lesson, that we need not plead spirituality of mind, and the great subjects that occupy our attention, as excuses for neglect of personal comforts, or the common affairs of domestic life. Perhaps, too, we may here find a hint for laymen respecting their duty to communicate to those that teach them. I presume that Paul came honestly by his cloak; quite likely it was procured in some way by his labors in preaching the Gospel. Paul felt that his cloak was a necessary article, or he would not have written to Timothy about it. Ministers need to be clothed now. Their necessities are often greater than Paul's, for he had no family to clothe, and most Protestant ministers have.

ST. PAUL'S BOOKS AND PARCHMENTS.

To the injunction that Timothy should bring the cloak, St. Paul adds, "*and the books, but especially the parchments.*" These were some kind of records to which Paul wished access; though he was inspired, he needed them. He had directed Timothy to study, and he meant to set him the example. Another hint to the laity—is your minister so supported that he can procure such books as he needs?

J. R. J.

GOD'S MERCY.

The air we breathe, the light we behold, the ground we tread upon, the meat we eat, whatsoever we are, or have, or hope for, it is his mercy. By it "we live, and move, and have our being." "Thou hast crowned me with thy mercy," said David: it is a metaphor taken from a garland which is composed of many and different flowers. God's mercy was the only motive to our redemption; his merciful grace, preventing us and assisting us, is the only means to apply this redemption; the consideration of this mercy is that which encourageth us to repentance. As Christ prayed, "Father, forgive them," the poor thief grew bold, "Lord, remember me." Mercy is the end of our repentance, that we may find forgiveness; mercy is our supporter in all our sorrows for sin, that we roar not out with Cain, My sin is greater than that it can be forgiven; nor betake ourselves desperately, with Judas, to an halter. Mercy is our only plea when we do repent; we cannot say we have done such and such good offices for the time past, we are too unprofitable servants; we dare not promise of ourselves to be more serviceable for the time to come, we are too desultory creatures: Lord, forsake not us, lest we forsake thee. Mercy is the object of our hopes, the total sum of our desires; both grace and glory do depend upon mercy. So mercy is the beginning, the middle, the end of our happiness.—*Archbishop Bramhall.*

UNCHANGEABLENESS OF GOD.

Though of man it be truly said by Job, "He never continues in one stay;" though the lights of heaven have their parallaxes, yea, the angels of heaven, He found not steadfastness in them; yet, for God, he is subject to none of them. He is "I am what I am;" that is, saith Malachi, "I am the Lord, I change not." We are not what we were a while since, nor what we shall be; a while after, scarce what we are, for every moment makes us vary. With God it is nothing so. He is that He is, and changeth not. He changes not His tenor, He changes not His tense; keeps not our grammar rules, hath one by Himself. Not, before Abraham was, I *was*; but, "before Abraham was, I *am*."—Yet are there varyings and changings; it cannot be denied. We see them daily. True, but the point is on whom to lay them. Not on God. Seems there any recess? It is we forsake Him, not He us. It is the ship that moves, though they that be in it think the land goes from them, not they from it. Seems there any variation, as that of the night? It is the shadow of the earth makes it, the light makes it not. Is there anything resembling a shadow? A vapor rises from us, makes the cloud; which is as a pent-house between, and takes Him from our sight. That vapor is our lust. Is any tempted? it is his own lust doth it: that entices him to sin, that brings us to the shadow of death. It is not God. No more than He can be tempted, no more can He tempt any. If we find any change, it is with us, not Him; we change, He is unchanged. "Man walketh in a vain show." His ways are the truth. He cannot deny Himself.—*Bp. Andrews.*

ADVANTAGES OF REVELATION.

What a happiness it is to have a revelation by which mankind are "brought out of darkness into a marvellous light;" and from an endless and fruitless inquiry, "Who will show us any good?" are placed in a quiet and full possession of it. If there be no revelation, we are, as it were, "without God in the world;" and know not whether Divine power be our friend or our enemy; or whether it shall be exerted to our good or our ruin. If there be no revelation, "we are still in our sins," and have no sanctuary against our own imbittered consciences, the fears of our own guilty minds, or the justice of an incensed Deity. If there be no revelation, we have no hope, and can have no comfort in our death, and no assurance of immortality after it. If there be no revelation, we are in a perpetual maze, as if we were at sea without star or compass, and knew not what course to take to gain our harbor. So thoughtful and pensive, so confounded and lost is mankind without this, that if I were to choose whether I would have no revelation, or a false one, for the quiet of my own mind (did I believe the false one to be true) I would rather choose the content of the latter, than the distraction of the former, and leave it to my own reason to rectify the manifest mistakes in it, rather than have my hovering reason to be my constant affliction under the want of revelation.—*Bp. Williams.*

To a person who regretted to the celebrated Dr. Samuel Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the Doctor made this memorable reply: "The life of a *conscientious* clergyman is not easy. I have always considered a clergyman as the Father of a larger family than he is able to maintain. No, Sir, I do not envy a clergyman's life as an easy life; nor do I envy the clergyman who makes it an easy life."

BROWN'S POINT INSTITUTE.

REV. JOHN CROES, PRINCIPAL.

THE object of this Institution will be to connect the improvement of the moral affections with the cultivation of the mental powers; in other words, to prepare the young for a life of usefulness and happiness here, and for the enjoyment of God's favor hereafter.

The best instruction will be given to the pupils in the English language and in the classics; while especial attention will be paid to their moral and religious training. They will dwell in the house of the Principal, will form part of his family, and will be treated in all respects as if they were his children.

The course of studies generally will be such as to prepare the pupils for college, while in cases where the parents simply desire to give their sons a good English Education, the course will be varied to meet their wishes. It is designed, as soon as the number of pupils will warrant it, to connect the study of the French language with the Latin and Greek, for which purpose a French teacher will be provided. In this case, a small additional charge will be made.

Especial attention will be paid to the health of the pupils, and although during the hours of study they will be required to be unremitting in industry, yet when these are over, they will be encouraged to take such exercise as will invigorate their health and strength. But in their hours of recreation as well as of study, they will always be under the eye of a teacher. The advantage of this must be obvious to all. Indeed, one great object with the principal will be, so far as his charge over them extends, to keep his pupils ignorant of evil. For this purpose, the situation of the Institute is well adapted. Brown's Point is entirely free from those enticing allurements to evil which are found in many other places. It is a small town, and in it the haunts of vice and stimulants to immorality so usual in large towns, are not to be found. The pupils thus living in the family of the Principal, guarded at all times with a watchful and affectionate eye, taught to reverence the Sabbath by attending service on the morning and evening of that day, and instructed in the principles of the Christian religion, they will, it is hoped, be formed to habits that will have a happy influence on their future lives.

Brown's Point is a very healthy place, the soil being dry, and the water excellent. It has daily access to New York by steamboat, and from the south it is accessible by taking the Camden and Amboy Railroad as far as Hight's-town, and from thence by stages through Freehold and Middletown Point.

TERMS.

In consequence of the present diminished price of the necessaries of life, the Principal has determined to reduce the charges of the Institution below the usual standards.

The price of board and tuition, including washing, mending, fuel, and light, will be for session of twenty-two weeks, $75.

Each pupil will furnish his own bed and bedding, or if furnished by the Principal, there will be an extra charge of five dollars.

No other extras, unless it may be for books and stationery if furnished by the Principal.

The pay of the session must always be in advance, and no pupil will be received for a less period than one session.

There will be two vacations of four weeks each—the Spring vacation will commence on the fourth Monday in March and the Autumnal on the fourth Monday in September.

The Institute will open on Monday, the 26th of October.

Parents who design to send their children will confer a favor by giving early notice to the Principal.

His address is Keyport, Monmouth county, N. J.

Keyport is one third of a mile distant from Brown's Point, and the post office is there.

References—Rt. Rev. Bishop Onderdonk, Rev. Drs. Berrian, and Taylor; and E. W. Dunham, Esq., No. 4 South street. Sept 26—6t

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

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His place of residence, White Plains, Westchester Co, N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

TERMS—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

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R. S. H. GEORGE,

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March 28. tf

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THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
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